

# Liber Mysteriorum

## Quintus

1583 Martij 23.

Liber 6<sup>US</sup>.

Liber 7<sup>uSl</sup>

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The words "Liber 6<sup>US</sup> Liber 7<sup>uSl</sup>" are in Ashmole's handwriting. -Ed.

## Jesus

*Anno 1583 Martij 23. Saterdag a meridie.*

Δ: EK being come, with Mr John Husey of Blokley. (on the 22 day of marche) and EK being desirous to understand somewhat of our spiritual<sup>1</sup> frendes as concerning such matter as had falln out very strange to him and Mr Husey: abowt a certayne moniment of a boke and a skroll fownd in Northwik hill<sup>2</sup> by the direction and leading of such a spirituall Creature, as when they had gotten the same, and they endeavored by art to haue some exposition of the skroll, written in strange characters, they wer willed to repayre to me. and there they shold be answered:

&c. which thing now they did.<sup>3</sup>

Being therfor now ready to receyue instructions of our frendes, there appered in the stone One,<sup>4</sup> in a foles dote, going abowt a clowde, which appered first in the stone. I charged him if he were the enemy of

I to depart. He tore his clothes all, and appeared all hery under: and sayd, Penetrasti vim iniusticæ meæ.<sup>5</sup>

Δ: Glorifie God and depart. He sayd, Feci, Nam decedo.<sup>6</sup> He went away as it had byn a bunsh of fethers puild in peces. The Clowd waxed bigger, and went all to the right hand. At length the Table appeared, But the Chayre seamed not to be of the same sort it was, but more Glorious. There appeared three, of which, two went away, and one tarried behynde.

He sayd            Auete.

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2    The boke fownd in Northwik hill.

3    The scroll is shown below before the April 11th Action. It shows the locations of ten hidden treasures. -Ed.

4    Pilosus. -A ("Hairy." -Ed.)

5    hetrasti. ...meae: "You penetrated the power of my iniquity." -Ed.

6    Feci, Nam decedo: "I am done, for I depart." -Ed.

Verum est, et incredibile.<sup>7</sup> He kneeled to the Chayre and spake, but his words could not be discerned.

Via, veritas, et virtus, unum sunt: et multiplex et admirabilis est eius magnitudo: Et venit ab ore tuo flatus, (et vitam habet) quo viuunt omnia, nutu, et illuminatione tua.

Aue Verbum, Aue rerum for~trix<sup>8</sup> et mensura eorum quæ fuerunt, sunt, et erunt: Illuminasti oculos creaturarum monimentis et admonitionibus planis: Vita bonis, mors autem impijs, et a consideratione tua abiectis. Quanta et innumerabiliæ sunt (Iustitia) dona tua? 0 remiges varpax. Kyrie eleyson.<sup>9</sup>

Δ: All this he sayd Kneeling to the chayre; and then he rose; and I sayde, O beata Trinitas, mitte lucem et veritatem tuam, ut ipam me ducant ad montem sanctum, et ad tabernacula tua.

Me: Ubi, non increduli.

Δ: Nos non sumus increduli: sed spes nostra viuit æterna et Omnipotens est Veritas, fons vitæ.

Me: Adduxi vobis aquam<sup>10</sup> ex eodem riuulo. Medicina verò est imperfectionibus et necessitatibus vestris. Intelligite nunc et quis sum, et quibus ornatus. Bibite, et accipite Ossibus vestris pinguedinen. Multæ namque sunt mortalium imperfectiones. habeo, et habebitis:

Adduxi, et videbiter. Verbum est Lumen illud quo omnis imperfectio

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7 Aucte. Verum est, et incredibile: "Greetings. It is the truth, and incredible." -Ed.

8 Iustitia. -A ("Justice" -Ed.)

9 Via. . . eleyson: "The way, the truth, and the virtue are one, and his greatness is manifold and wonderful. And the breath comes from your mouth (and has life) from which everything lives, by your command and your light. Hail the word, hail the creator of things and of their measure which have been, are, and will be. You have illuminated the eyes of the creatures by reminders and plain warnings. Life to the good, but death to the wicked, and those cast from your consideration. How great and innumerable are your gifts? 0 remiges varpax. Lord have mercy." -Ed.

10 Aqua. -A ("Water." -Ed)

aboletur. Credentes introibu... in Sanctum eius. vbi potio, et Medicina sempiterna -

Cogitasti verè. Sum etiam, et Credas. Nam veritate et iustitia, vera et perfecta sunt verba et disciplina eius.<sup>12</sup> What wilt thou?

Δ: Recte sapere.<sup>13</sup> Me: Thow hast it.

Δ: I perceyue it not otherwise, then that I beleue, it may be the decree of the highest.

Δ: He shewed a Tree, and a great deale of water at the roote or botom of it: and he sayd, Me: Hath this Tree, now, any frute?

Δ: I see it not. But the skryer may say.

EK: The water commeth up the tree, and it swelleth, and it bath frute, great, fayre, and red.

Me: Lo I eate of it my self, and it lighteth the harts of those that are chosen. (He seemeth to eate) So is it in thee.

Δ: Ecce seruus Domini, fiat Decretum eius in me (iuxta misericordiam eius) de me pronunciatum.<sup>14</sup>

**Me: Go and thow sha!!t receyue. Tary, and you sha!l receyue slepe, and you shall see, But watch, and your eyes shall be fully opened. One**

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11 Loquitur de mea cogitatione, quod esset Raphael. -A. ("He speaks concerning my thought that he may be Raphael." -Ed.)

12 O Beata Trinitas.. . eius: "O blessed Trinity, send your light and your truth, that they may lead me to the holy mountain and to your tent. Me: Where, O unbelievers? Δ: We are not unbelievers, but our hope is alive, and the eternal and almighty truth is the fountain of life. Me: I brought you water from that same stream. It is a true medicine for your imperfections and needs. Understand now both who I am and for whom I was adorned. Drink and receive the abundance for your bones

thing, which is the grownd and element of thy desyre, is allredy perfyted.<sup>15</sup>

Yt seemeth that you beleue not.<sup>16</sup> But I haue sayde, as he bath sayd and his worde shall endure for euer. For he shall, and will performe it, for he liueth for euer. Oute **of Seuen thow hast byn instructed most perfectly of the lesser part**,<sup>17</sup> the rest I haue browght you, in this my vessell; A medicine sufficient to extinguish and quenche oute the enemy, to ~ felicitie: Muse not, though I say ~ for we all hue in tasting of this liquor. His Hed is a marble stone.<sup>18</sup> His hart is the blud of a dragon. His leggs are the tops of the Northen Mowntaynes. His eyes are bright, and his face of many Cullours, eche substance amongst the turmoyle and trubble of nothing. For as then, they were Nothing:

Had a forme applyable and necessary according to theyr quantitie and secret qualitie. The heuens are lightened by his two eyes: wherof the one sight is brighter then the other. Aboue and in him self which is by him self, and in no other, is this great and vertuous fowntayne. In nature\_ Intellectuall he hath watred the plantes of her beauty, and stroked up the garments of her felicitie. In her darkest members entreth in the taste and sauour of this perding Medicine; reviving and recalling all things past present and to come, unto theyr lively and dignified perfection. My words ar sentences. My sentences, wisdom; My wisdom the ende in my message of all things. Mighty and glorious is the Vertue of it, whose springs do endure, and are clere for euer: Whose name be blessed.

Δ: Amen. I respect the tyme. God be with you.

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<sup>15</sup> Perfytet: "perfected." -Ed.

<sup>16</sup> Increduli. -A ("Unbelievers." -Ed.)

<sup>17</sup> HM identifies this as Raphael. -Ed.

<sup>18</sup> A parable.

*Martij 24. Sonday: morning abowt 8.*

Δ: The Table appeared, and the Chayre: and he who appeared yesterday: kneeling or rather lying prostrate on his face, as if he were a slepe:

He hay a long while.

A thing like a lambs hed did seeme to lik him, and then he rose and wiped his face, as though he had wept.

Me, he sayd, Signa sunt hæc vobis. humilitatis et pænitentiae~ quæ facio omnia, vestra.. non mea sunt.<sup>19</sup> Laudetur verbum eius in Cælo, laudetur etiam et in terris: Investigate potentiam in humilitate loquelæ eius, et videbitis gloriam frontis eius. Misericors namque et omnipotens est gloria virtutis eius. Vana sunt, corruptionibus suis; Necessaria verò Necessitatibus vestris. Nam fecit omnia ad laudem eius: et opera manuum suarum (Ecce) collaudant lumen vultus eius. Adinvicem dilig

Humilitate viuite. Medicina verò mea (quæ eius est) omnia resanabit.<sup>20</sup>

The feldes wither without the drops of his Mercie. Mans Memorie is dull, unleast it taste of the sprinkling of this vessell. [EK: He hath a great thing under his gown.]

Nature and reason<sup>21</sup> haue disputed profowndly and truely by the sauour hereof: it perceth therfore depely. But understanding and reason haue eleuated and lifted up the dignitie and worthynes of Mans Memorie, by taste hereof. The Immeasurable and unspeakable begynnings (yea with

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19 Note hereby to consider theyr actions, gestures and other circumstances.

20 Signa sunt. .resanabit: "These are signs to you (p1) of humility and of repentance; which (signs) I make everything yours; they are not mine. May his word be praised in heaven, and may he also be praised on earth. Discover power in the humility of his speech (or language) and you (pl) will see the glory of his brow. For the glory of his power is merciful and almighty. Vanities exist in his seductions; Necessities exist in your true needs. For he made all things for his praise: and (behold) his handiwork praises the light of his face. Love one another; live with humility. Truly, my medicine (which is his) will convey everything." -Ed.

21 Nature .Reason

the begynner and Principle therof), are exactly (after a sort) and perfectly known of them. Yt hath towght from the earth unto the heauens: from the heven, unto his seat: from his seate, into his Diuinitie. From his Diuinitie, a Capable measuring of his unmeasurable mercies. It is true, most true, and true shalbe for euer. That from the lowest grass to the highest tree, the smallest valley, to the greatest mowntayn; yea, euen in the distinction, betwixt light and darknes: the measure whereof is the deapest:

yea (I say) it hath towght a Iudgment. When he axed wisdome, and forsoke the world, he receyued it: and it measured the things of the world. Great are the inward eyes, and greater are the meanes, which deliuer things subiect or obiect unto them.

Finally it procedeth from him, that procedeth: Whereunto the first was formed, after, and not bike. Whose fote slipping bath dasshed his bed in peces, and it becam dark: until! agayn, the Medecine which I haue browght, revived his slombring. Hereby, he, not onely knew all things,<sup>22</sup> but the measure and true use therof. Yf the body haue no inward fyre, it presently falleth. Euery Organ is voyde of qualitie, unleast a meane be adiected. So, is a!! that thow hast before, more wonderful!, then, as yet. profitable, unleast thow be directed and led-in unto the true use and order of the same.<sup>23</sup> Great are my words, and great is thy thougth: Greater shalbe the ende of these Gods Mercies.

New worlds, shall spring of these.

New manners: strange men: The true light, and thorny path, openly seen. All things in one, and yet, this is but a vision. Wonderfull and great are the purposes of him, whose Medicine I carry. I haue sayde.

Δ: He lay down agayn, a good while, and at length he rose: after my long prayer and confession made to god, and my discourse to him, &c.

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<sup>22</sup> Note Adam, before his fall, knew all things.

<sup>23</sup> The true use and order of the premisses.

EK: He plucketh out a boke: a!! the leaves are, as thowgh they were gold, and it semeth written with blud. not dry.

Δ: He sayd, Cownt. Δ: He turned ouer the leaves, but EK could not we!! cownt them: whereuppon he sayd: I will raze out<sup>24</sup> thy dulnes. and at length, make thee clere.

EK: There are 48 leaves.

Me: Et finis est.<sup>25</sup> One is one neyther is, was or shalbe known: And yet there are iust so many. These haue so many names, of the so many Mysteries, that went before. This is the second and the Third: The Third and the last.<sup>26</sup> This is the measure of the whole.

O what is man, that is worthy to know these Secrets? Heavy are his Wickednesses, Mighty is his synne. These sha!lt thou know: These shall you use.<sup>27</sup> The One is a Master, the other is a Minister. The One, is a hand, the other is a finger: Grutch not. Neyther let wickednes tempt you: loue togither. Be contented with your calling: For, all beasts see not a like: yet are they a!! Creatures: Vessels, not of one bignes, yet are they a!! full. Both, most sufficient, but according to fayth, and understanding of Conscience. Yet must there be a third whom, God doth not yet chuse. The tyme shalbe short: the matter great, the ende greater. Ask now what thou wilt and he shall answer thee.

EK: There appered one like my self laying his two armes, one, on EK his sholder: and the other on a man his sholdei unknown to us, but somewhat like to Mr Adrian Gilbert,<sup>28</sup> &c.

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<sup>24</sup> Raze out: "erase." -Ed.

<sup>25</sup> Et finis est: "And it is the end." -Ed.

<sup>26</sup> Note of this boke.

<sup>27</sup> J Dee, and EK.

<sup>28</sup> Adrian Gilbert, half-brother to Sir Walter Raleigh, was a frequent visitor to Mortlake. He eventually was allowed to participate in some of the actions. Earlier in this same year (1583), Dee started plans to colonize North America with Adrian Gilbert and John Davis. During subsequent actions, Dee consults the angels about this proposed venture.



Δ: Ys it your will to procede in this matter, you now haue begonne withall: or will you of these characters and places of Threasure hid (here portrayed by picture), say any thing?

Me: As thou wilt. Δ: As the will of God is, so will I. The will of God you know, better than I.

Me: The æternal! liquor be upon you. Ones more, what wilt thou?

Δ: I do prefer the heuenly liquor, before all things, and do desire to be bedewed, with the supercælestiall dew thereof.

Me: Consider the former tree.

Δ: The tre with the water at the fote?

Me: Thow hast sayd. His growing powre, bringeth furth Act.<sup>29</sup> Remember the Prince and Subjects, which haue powre (as is told thee) of Erthly Bowels (The thing there, [Uwho~ic] which you desire of me, is no parte of my charge). Call him: It is his office: for by his ministers it bath byn shewed.<sup>30</sup> God doth impart his mercy, to those he loueth, in all necessitie: whether of the one, or of the other, where it is dew: I leave it: his Office is to speak it. Notwithstanding hue in truth and humilitie:

Use God his Creatures, to his glorie, and thy Necessitie, the proffit of thy own lymms, and cutting out of all Canker and rotten flesh. Thow understandest: For thy eyes shalbe opened. Amen.

EK: He spreddeth his hands abroade, and goeth away, and putteth his boke in his bosom as he goeth.

Δ: Gloria patri.M &c. Amen.

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<sup>29</sup> Potentia, Actus. -A ("Powe Deed." -Ed.)

<sup>30</sup> A Blisdon is the prince under Bnaspol the king. Vide sup. Lib. 4: A°. 1587. Circa Maiu: Quidam Ben, (spiritualis Creatura) dixit ipi EK, se custodinisse illum putverem et librum Dunstani, &c. -A. (Vide sup. ... "See above in book 4. Around May 1587 one Ben (a spiritual creature) said to EK that he himself had guarded that powder and Book of Dunstan.") See TFR Actio Tertia, May 23, p. 27 (pages separately numbered). -Ed.

<sup>31</sup> Gloria patri: "Glory be to the Father." -Ed.

*Martij 26. hōr. 10 ante Meridiem.*

First, appered a clowd: and that vanished away: Three cam in, they made Cursy to the chayre: and two went away. Then the third which remayned, lay down on the grownd, as before. There cam like a lambs ~<sup>32</sup> and licked him. He sayd then, as followeth: being stand up,

Magna sunt, Alla quæ dixisti,<sup>33</sup> making cursy to the chayre. There was a sownd hard before. After a while he sayd,

Me: Thy Kingdom is established in eternitie. Thy hands are invisible, and no man can distinguish thy mercies. I attend your desire.

Δ: As concerning the Characters, and shew of the ten places, we are desirous to know whyther we may require now Bnaspol, or other under him, to say unto us, that, which may content us, for the Case as it standeth with us.

Me: The buylder of the Temple was riche, before it was adorned. With Wisdome, cam the Instruments necessarie for mans worldly use. He hideth no light from those he loveth: neyther shutteth up his tents from such as seke him. Yf one be great, **O** how small is the other? How small therefore is the mynde, and how much weakened that desireth those trifles? But as the smallest thing is feefest to the smallest use, so is the existimation of things of light accownt, necessary for the lightnes and vanitie of this world. A part (Notwithstanding) may beawtify the whole, and a small thing, may cure a great infirmitie. I told thee before, that my fete are not placed uppon such brittle and crakling sand, neyther are my hipps occupied with the vanitie of nothing. I ~ffl ~<sup>34</sup>manifest in any point, the thing which thow desyrest, neyther is it any part of my charge.

I haue byn thy scholemaster and director to the Sterne, to rule the

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<sup>32</sup> A lambs hed, may be a token of our humilitie required, &c.

<sup>33</sup> Magna. . dixisti: "Great are the things that I have said." -Ed.

<sup>34</sup> Note.

reason therof, with those, which can reache the\_ludgment therof. All those before spoken of, are subiect to thy call.<sup>35</sup> This vessell at all tymes they greatly accept. Yet haue they times\_and seasons.<sup>36</sup> When order breaketh in her self, the labor is in vayne. Euery thing is for and to an ende. Of frendship, at any time,<sup>37</sup> thow mayst see them, and Know what thow wilt.

But One thing differeth, the Ende, and the Begynning. That onely, is the El, rod, or measure which all ready is deliuered. The stroke of which, bringeth a!! things, in theyr degree, to an ende: as far as the seven (magnificencie of euery Seuen) stretcheth out it self.

Euery one, (to be short) shall at all times and seasons,<sup>38</sup> shew thee direction in any thing. But, SO, thow canst not use them, in the determination. and full **ende** of euery practise. It is one thing to affectionate; and an other to effect. What thow seest, is true, and to a former<sup>39</sup> cornmoditie: For, with Furderance, euery thing in Nature is ayded.

Δ:--Reade ouer that, which now, lastly, I declared: Then see, if you be not answered.

Δ:

Therefore mayst thow know, what that is, a!!lthowgh thow do not, yet, or presently, put it in practise. by him, whose Charge it is, to deliuer it.<sup>40</sup>

Δ: Of your so greatly commended liquor I am desirous to haue farder understanding.

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<sup>35</sup> NOTE.

<sup>36</sup> Note. All tymes, Speciall tymes.

<sup>37</sup> Of frendship, at any tyme.

<sup>38</sup> Note.

<sup>39</sup> Furder.

<sup>40</sup> NOTE Whose charge it is to deliuer it.

Me: What liquor is more liuely then the dew of Truth, proceeding from a fowntayn most swete and delectable? Euen that veritie which thy mowth bath preached of.<sup>41</sup> What water recreateth more, or cooleth ignorance deeper than the knowledg of our Celestiall speche?<sup>42</sup> your voyces are but fayned: shaddows of the wordes and voyces that substantially do comprehend euery substance in his kinde. The things which you do loke on, bycause you see them not in dede, you allso do name them amysse: you are confownded, for your offenses: and dispersed for your punishments: But we are all one, and are fully understanding. We open the eare, and the passage thereof, from the sonne in the morning to the sonne at night. Distance is nothing with us, unleast it be the distance, which separateth the wicked from his mercy. Secrets there are none, but that buried are in the shaddow of mans Sowle.

We see all things: and Nothing is hid from us: respecting our Creation. The waters shall stand, if they here theyr own speche. The heuens shall move, and shew them selues, when they know theyr thunši~. He!! shall tremble, whan they know what is spoken to them.<sup>43</sup> The first<sup>44</sup> excepted, No man euer was, is, or shall be (excepted where I except) that euer shall understand, bath or doth know the least part (O it is incomprehensible) of this Vessel. He named all things (which knew it) and they are so in dede, and shalbe so for euer.

Thow shaltt speak with us;<sup>45</sup> And we will be spoken with, of thee. Three they are excepted, which taken from amongst you, as they were, do yet speak with us, which are provided in the three laws to destroy

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41 Veritas. -A. ("Truth, verity." -Ed.)

42 Lingua et Vox Angelica. -A. ("Angelic language and voice." -Ed.)

43 The Powre of the primitiue diuine or Angelicall speche.

44' ADAM.

45 Angelorum Colloquia -A. ("Conversation of angels." -Ed.)

**that Monstre.<sup>46</sup> They are fed with cælestiall fode, and they, talking, speak all understanding. This it is, I take God, (onely him that created me) to recorde. It is determined: else wold I not: And may be undetermined. yf **you break his commaundements.**<sup>47</sup>**

A Stone it is that perceth<sup>48</sup> down all things before it; and kepeth them under him, as the heuens do a clowde. What art thou, (O god,) and how mighty ar the drops of thy mercy, that preparedst man before to examin thy Mysteries? The plagues of those that plagued them selues, shall fall uppon you, yf you transgress<sup>49</sup> one iote of your eyesight;

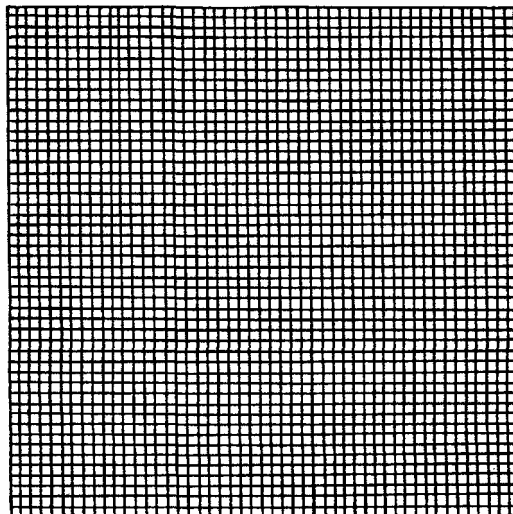
For, What you desire, is graunted: and if you loue him, you shall endure for euer. I am not as a clowde, sheuered<sup>50</sup> with the wynde: nor as a garment, that waxeth olde, and torn in peces: But I am for euer (bycause my message is such) and my truth, shall endure for euer.

Beholde, Beholde, yea let heven and earth behold: For with this, they were created: and it **is the voyce and specbe of him, which** pro-ceded from the first, and is the first whose glorious name be exalted in his own horn of honor.<sup>51</sup> Lo, this it is. ~K: He sheweth a boke, as he did before all gold.] And it is truth; Whose truth shall endure for euer.

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<sup>46</sup> Tres ab hominibus in cælos rapti cum Angelis conversantes. Forte, 'Enoch, Elias, Jo. -A. ("Three carried off to heaven keeping company with angels. Perhaps Enoch, Elias, and John

EK: The leaues of the boke, are all lyned: full of square places, and those square places haue characters in them, some more then other:, and they a!! written with cullour, like blud, not yet dry.<sup>52</sup> 49 square spaces, euery way, were on euery leaf, which made in all .2401. square places. He wiped his finger



on the top of the Table, and there cam out about the Table certayn Characters<sup>53</sup> enclosed in no lines: but standing by them selues, and points betwene them. He pointed orderly to them with his finger, and loked toward the skryer at euery pointing.

~ . 7 . 2 . 4 . 6 . 8 . 10 . 12 . 14 . 16 . 18 . 20 . 22 . 24 . 26 . 28 . 30 . 32 . 34 . 36 . 38 . 40 . 42 . 44 . 46 . 48 .

Me: Note what they are.

Δ: They are Noted.






















EK: He toke from under the Table, a thing like a great globe, and set that in the chayre: and uppon that Globe, layd the boke. He pointeth to the characters: and cownteth them with his finger, being 21, and begynning from the right hand, toward the left. He putteth-off the Crown of gold, from his bed: and layeth it, on the Table. His here appereth yellow. He maketh cursy: and from under the Table taketh a rod of gold in his hand, being diuided into three distinctions.<sup>54</sup> He putteth the ende of the rod on the first of the Characters, and sayeth, PΔ:

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<sup>52</sup> The cullor of the Letters.

<sup>53</sup> 21 Characters.

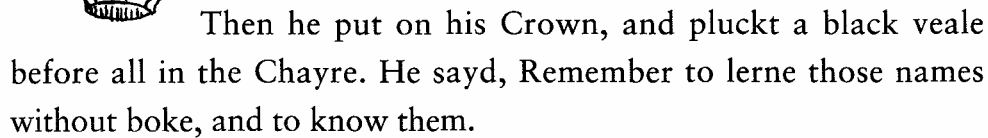
<sup>54</sup> A By his often taking things from under the table it shold seme that there shold be some shelf made under our Table.

and there appered in english, or latin letters, PΔ:  - Pa \_\_\_\_\_ b  
He sayd, veh: and there appered veh in writing: Then  - Veh \_\_\_\_\_ c  
Ged: and after that he sayd, Unus Unus Unus,  - ged \_\_\_\_\_ g  
Magnus, Magnus, Magnus, es.<sup>55</sup> Then he pointed  - gal \_\_\_\_\_ d  
to an other, and sayd Gal, and there appeared Gal:  - or \_\_\_\_\_ f  
Then the voyce seemed Orh. Then the sownd  - un \_\_\_\_\_ a  
semed und. Then Graph: The sownd as Grakpha, in  - graph \_\_\_\_\_ e  
the throte. Then Tal, in sownd stall or xtall. Then  - Tal \_\_\_\_\_ m  
gon. Then na but in sownd Nach as it were in the  - gon \_\_\_\_\_ i  
nose. Then ur, ourh.] Than mals, in sownd machls.  - na \_\_\_\_\_ hat  
Then Ger, in sownd, gierh. Then drux, in sownd  - vr \_\_\_\_\_ l  
drovx Then Pal: the p being sownded remissly.  - mals \_\_\_\_\_ p  
Then He sayd, Magna est gloria eius.<sup>56</sup> Ceph,  - ger \_\_\_\_\_ q  
sownded like Keph, But before that, was Don: Then  - drux \_\_\_\_\_ n  
van, Fam, Then Gisg.  - Pal \_\_\_\_\_ x  
 - med \_\_\_\_\_ o  
Then he lay down before it: and there cam two lines  - don \_\_\_\_\_ r  
and parted the 21 letters into 3 partes, eche being of  - cep \_\_\_\_\_ z  
7. He sayd, Numerus ô perfectissimus, Unus et  - van \_\_\_\_\_ u  
Trinus. Gloria tibi, Amen.  - fam \_\_\_\_\_ s  
 - Gisg \_\_\_\_\_ t

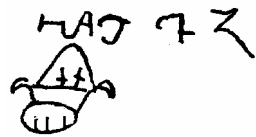
55 Unus . . . es: "You are One, One, One, Great, Great, Great." -Ed.

56 Magna . . . eius: "Great is his glory." -Ed.

57 Numerus. . . tibi: "The number, 0 most perfect, One and Threefold. Glory be to you." -Ed.



Δ Thus I deciphered  
them after a day or  
two or three.



*Martij 26. a meridie + Tuesday hor. 5 1/5*

First there was a great noyce of harmony, hard. There appeared two great Armies fighting, and much bludshed on both sides.<sup>58</sup> One Captaine is in red harness, the Contrary Captayn, is white and grene. There appered Flags with a croked tree, or like a ragged staff, or cud-gel<sup>1</sup>, in them: and they were on the red Capitayns side. He and his soldiers had the worse and were putto flight, and they ran away. The Captayn with the white and grene was Master of the felde: and assembled and gathered his men to gather after the Victorie. Now this Capteyn goeth to a town and semeth with his hand to heave up the towne, being a big towne. There was a voyce hard, saying thus, – So shall it be, with 21 more.

$\Delta$ : Wyth what one and twenty?

A voyce:—As yet, you can not know. This shall happen, before the Sonne  
hath twice gon his course.<sup>59</sup>

58 A battle foresheved.

59Before two yeres finished, Ergo before A°. 1585, Martij 26.



EK: Now the Capteyn appeared alone, on fote, in his harness. He holdeth up his hands to heven: He is now vanished away. I meane the Capteyn in white and grene. Now appeareth the red cloth before the chayre. There come in three: they all make cursy: and two of them went away.

Δ: Our desyre is to know what we are to think of the Man which cam out of my Oratory and layd the fyry Ball at Mr Adrian Gilbert his fete yesterday, as he sat in my study with Mr Kelly and me: whether it were any Illusion, or the act of any seducer?

Me: No wicked powre shall enter into this place.<sup>60</sup> Neyther shall Iniquitie range where the fyre of his percing Judgment and election<sup>61</sup> doth light, which shall quicken his deadness, and revive his courage to the auancement of the name of him, which liueth now. He chose with fire and lightened theyr harts, and they immediately understode and felt the Illumination of his glory.<sup>62</sup>

What wilt thou?

Δ:

To the performance of the glorie and encreasing of his name, which shortly maketh an ende with for euer.

Δ: This phrase, for euer, is somewhat dark.

Me: With this world, for euer. Δ: This giveth some light.

EK: The stone is become very dark.

Me: As the Buylding is grownded and ended uppon Three, So must the mysteries hereof be practised With Three. The fowrth is the Boke, which, Lo, is here present.

Δ: Must Adrian Gilbert, be made priuie of these Mysteries?

Me: Thow hast sayde.<sup>63</sup>

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<sup>60</sup> NOTE.

<sup>61</sup> Election.

<sup>62</sup> The Apostles on Whitson Sondag.

<sup>63</sup> A. Gilbert may be made priuie, but he is not to be a Practiser.

Δ: May I note to your name any peculier Character or Syllable to distinguish your speches from ours or others?

Me: Medicina sum.<sup>64</sup>

Δ: I may then use this syllable Me, to Note Medicina or Medicus Dei.<sup>65</sup>

Me: Behold, these things, shall God bring to pass by his hands whose mynde he hath now newly set on fyre.<sup>66</sup> The corners and streights of the earth shall be measured to the depth: And strange shalbe the wonders that are Creeping into new worldes. Tyme shalbe

ed. with the difference of day and night.<sup>67</sup> All things haue grown ailmmost to theyr fullness. But beware of Pride. We teache duty, Humbleness, and submission. Shortly shall these things come to passe.

Δ: Than, this Adrian Gilbert shall cary the name of Jesus among the Infidells to the great glory of god, and the recouery of those miserable people from the mowth of hell into which, for many hunderd yeres past, and yet contynually they do fall, &c.

Me: Who made thy mowth to prophecy? or, Who of God opened the eyes of thy understanding? Who annoynted thy Jaws, or fed thee with unknown meate. Euen he\* it is. that pricked these things forward. and shall use you as his Instruments to a mightie honor.

Δ: May we require description<sup>68</sup> of the Cuntries, for his better instruction, &c.

Me: Let darknes go behinde thee, and tempt him not, that iudgeth.<sup>69</sup> These things belong not to my charge. Thow knowest them, which are

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<sup>64</sup> Medicina sum: "I am the medicine." -Ed.

<sup>65</sup> Medicina or Medicus Dei: "God's medicine or doctor." -Ed.

<sup>66</sup> A Gilbert, his task.

<sup>67</sup> Note, a prophesy.

<sup>68</sup> Description geographicall.

<sup>69</sup> Tenebrae post dorsum. -A ("Darkness behind the back." -Ed.)

sufficient.<sup>70</sup> whan short time shall serue, for the whole instruction.<sup>71</sup> Greater nede were to enquire How or by what meanes thow mayst be made worthy:<sup>72</sup> and, so, consequently, haue knowledge for the knowjag, hauing and using of this cælestiall medicine.

Forget not.

I instructed thee before-hand, and told thee, that both of you must iointly<sup>73</sup> lerne those holy letters (For, so, I may boldely call them) in memory: with theyr names: to the intent, that the finger may point to the bed, and the bed to the understanding of his charge:

Δ: You perceyue that I haue diuerse affayres which at this present do withdraw me from pecuhier diligence using to these Characters and theyr names lerning by hart: And therfore I trust, I shall not offend, if I bestow a!! the convenient leysor<sup>74</sup> that I shall get, abowt the lerning hereof.

Me: Peace, Thow talkest, as thowgh, thow understodest not. We know thee, we see thee in thy hart: Nor one thing shall not let an other. For short is the time, that shall bring these things to profe: Wherein he **that liuetb, shall approve him self aliue.**<sup>75</sup> Beautifull are the footesteps of his comming. and great is the reuenge of the wicked.

○ Liber, Liber, Liber, bonis vita, malis vero mors ipsa. Magna sunt mirabilia in te inclusΔ: et magnum est nomen Sigilli tui

Lumen Medicinæ meæ, vobis.<sup>76</sup>

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70 For discoveries making of the seas and theyr bownds.

71 Instruction requisite.

72 Note.

73 Both ioyntly EK and J:D:

74 Leysor: "leisure." -Ed.

75 God will shew himself aliue.

76 O liber. ...vobis: "O book, book, book, life to the good, but truly death itself for the wicked. Great are the wonders sealed up inside you, and great is the name of your seal. The light of my medicine, for you." -Ed.

EK: He holdeth his hands abroad. He draweth the Curten.

Δ: Gloria Laus et honor Deo patri et F. et 55~77 Amen.

*Martij 28. Thursday morning. Mawndy Thursday.*

A voyce: Pereant omnes qui insidiantur<sup>78</sup> virtuti nominis mei: et qui Lumen absconderunt iustitia mea.<sup>79</sup>

EK: Now the veale is pluckt away.

Three appeare, as before time.

All three sayd,—Multa nos, quia multa patitur ipem.<sup>80</sup>

EK: The two go away, and the Third remayneth who is like in all points to him, who yesterday to me alone, in your absence had declared himself to be an Illuder. Δ: NOTE, for the better understanding of this dayes Act it may be remembred that E. Kelly, while I, (John Dee) was at London, yesterday (being wensday) had used meanes to haue conference, with the good Creatures, with whome we haue dealing iointly:

and that there appeared one very like unto our good frende, who toke upon him to be the same, and now seemed to be constrayned<sup>81</sup> by EK to tell the truth: and therefore his outward beautifull apparell seemed to go of, and his body appeared hery and he confessed that he was an Illuder<sup>82</sup> &c. Whereupon EK was in a great perplexitie of mynde, and was

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77 Gloria Laus et honor Deo p<at>ri et F<ilio> et S<piritui> S<ancto>: "Glory, praise, and honor to God the Father, and to the Son, and to the Holy Spirit." -Ed.

78 Insidiatores. -A. ("Traitors." -Ed.)

79 Pereant. ...meΔ: "May everyone perish who betray the virtue of my name: and who have hidden the light of my justice." -Ed.

80 Multa ...ipem: "Reprove us, because he himself suffers much." -Ed.

81 Constrayned: "forced." -Ed.

82 Pilosus. -A ("Hairy." -Ed.)

ready to haue gone his way. And at my comming home told me a long processe of this Tragicall Act. But I comforted him, and wold not yeld to his opinion, But did declare my confidence in the goodnes of God:

for that we craved at his hands, things good and necessarie: and that therefore he wold not giue his childern a stone for bred, or a scorpion for nedefull food required &c.<sup>83</sup> And this morning the matter was propownded by me, and thereuppon the former sayings wer used, and all the consequences of mattei which hereafter is recorded.

Δ: The veritie I require of yesterdays doings with EK on my absence.

Camikas zure, he sayd, holding his hands to heuen.

EK: He walketh up and down and semeth angry: and did beat his hands together. There commeth a little streame of fire whitish from aboue: and cam to his hed. He kneleth down before the Chayre, and loketh up, and sayde,

Me: Oh how brittle are the works of thy hands he looked up whose Imperfections are now more innumerable then the sands of the seΔ: or clouds that were lifted up since the begynning of the world. Darknes dare presume to place him self in Lightnes: yea dishonor, (o God) to dwell in place of glory: His lying lipps presume against Truth:

whilst thou suffredst his old and withered face to be garnished with thy beawty. Heaviness<sup>84</sup> is his seat; yet are his lipps myrthfull: and little there that separateth him from the dignitie of honor: But his ponishment is sufficient, his dishonor unspeakable, and his damnation for euer: which how bitter it is, great and unspeakable, Thow, & thou (I say) that liuest (which hast estranged him so far from thy glory) makest onely manifest. But yet how long shall the sonnes of men puff up them selues with bragging and boasting of that they see not? But (alas) All

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83 See. Matthew 7:9; Luke 11:11—12. -Ed.

84 Heaviness: "sorrow." -Ed.

things are confounded, and are contrary to thy commaundements:

some onely which differ, remayn with concordant myndes praying thee, and lifting up thy name, as much as strength performeth. But herein is thy glory and long sufferance manifest, in that thou dost not onely with greif behold theyr synnes, but like a just iudge, fauorably doth ponder the greatnes of theyr enemies, which infect theyr myndes, and blynde the light, which thou hast given unto theyr understanding, with inflammations bodyly, instigations worldly, and tentations innumerable. Great therfore and most great, and none greater can be, which deridest the Aduersarie, and healest the weak: whose smallnes of habilitie thou canst augment, wherein the mysteries of thy great glorie and might, is manifest. Thy seal yeld prayses, with incessant and dutifull obedience. Thy name be magnified, thy mercy published to thy glory:

Holy Holy, yea great and most holy, is thy euerlasting kindenes for euer.

EK: Now he standeth up, and sayd,

Me: As I haue all ready told,<sup>85</sup> from whome I cam, so haue I not hydden, what I am, or what message I bring; why it is sent, it is aliso written. How long shall I perswade to stedfastnes? But the greater your measures are the greater shalbe the quantitie. These afflictions are necessary. For herin is a measure to distinguish<sup>86</sup> from falshode, light from darknes, and honor from dishonor. The more they are like us, or shew them selues so, (for, nothing can be more dislike) the more they are Judges of theyr own damnation. Yea, if his strength had byn great, he wold haue devoured thy sowle. Loking to EK.~ But whome God hath chosen, shall none overturne. Brag not: eyther Credyt my words by thyne owne reason. But Consider that diuerse may be dishonored, yea though they be in honor: yet shal it not thow neyther be ouerturned

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<sup>85</sup> Raphaëlis officium. -A. ("Raphael's office." -Ed.)

<sup>86</sup> Forte, truth.

with the one wynde nor the other: thowgh the afflictions that shall follow thee, be great and hard.<sup>87</sup> In my words are no error: neyther haue you fownd my lipps untrue. Whan I kneeled, I spake for you. But I haue promised that No unclean thing shall prevayle within this place. Neyther am I a revenging spirit nor of any such office. I quicken the dead, revive them that are falln and cure or sow up the wowndes, which they are permitted to work uppon man, as tokens of God his Justice.

I call the same god, (whome I haue called before) to recorde, that these words are true, my sayings iust, and his mercies more perfect. Whilest heven endureth and earth lasteth, never shall be razed out the Memorie of these Actions.<sup>88</sup> Use Humilitie: Reioyce whan the enemy is discomforted in his traynes,<sup>89</sup> and inventions: A ponishment so great, Et cætera. Whan I yoked your feathers<sup>90</sup> to gither, I ioyned them not for a while. Your flying is to be considered in quantitie, qualitie and Relation.

Thank God: Be mercifull: forget your synnes: and prepare your selues, For great and wonderfull is the immediate powre of him that illuminateth from aboue. It shall light apon you: For those that are present with him. hued with him, eat and drank with him, were instructed by him, Were but hearers onely: At length God was glorified, in one instant all things browght unto theyr remembrance: yea some of them taken to behold the heavens, and the earthly glory. I haue sayd.

Me: Behold. Veniat vindictum dei, et percutiat linguam mentientem.<sup>91</sup>

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87 Afflictions to EK.

88 Note the durance of these Memorialls.

89 Traynes: deceits. -Ed.

90 Note of the vision which was shewed A°. 1582.

91 Veniat. .mentientem: "May the vengeance of God come, and may it may smite the lying tongue." -Ed.

EK: He goeth his waye and taketh all with him, Table, Chayre, and Curten and a!! There cam in a great many with flaming swords, and bring in the wicked spirit, who yesterday deft so diuillishly with EK. One of them holding him by the arme, sayde, Speak now for your self, you could speak yesterday. They all drew theyr swords: they sknorked fire. And there seamed a water to corn in, but it went away again.

A voyce:—Dicat, nam nrm non est.<sup>92</sup>

EK: Now is the Skroll with the Characters browght in, which was fownd by spiritual! direction this month, the 12 day, abowt 10½ after none by Mr Kelly and Master Husy.<sup>93</sup> He semeth now as like our good frende, as may be. Our frende cam with a sponge and annoynted the wicked spirit his !ipps.

A voyce:—Els could I not speak.

Δ: Seing now thow canst speak, answer me.

The wicked, sayd:—Ask quickly.

Δ: What is thy Name ?—The wicked answered, Gargat.

Δ: What is the sentence of that skroll!?— Gar: I know not.

Δ: In the name of Jesus, I charge thee to tell me the truth as concerning That roll here shewed.—Gar: I haue cownterfeted this roll, and browght it: for it is not the true roll.<sup>94</sup>

Δ: After many words betwene him and me, and the more, bycause he denyed that he knew of any Glorie belonging to God, I urged him so, at length with short and eudent argument, that he answered, be must ~ fess the powre and glorie of god: and sayd, that he was damned for euer:

and did wish damnation to me. And I requested God to use his Justice on him, for the glory of his name. Then he entreated me somwhile, and somwhile derided me, saying, Art thow so lusty? &c.

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92 Dicat. ..non est: "He may speak, for he is not one of us." -Ed.

93 The finding of the skroll, of the Treasures.

94 Cownterfeted Roll. -A. Vide infra pag. 152, 153 &c. -E.A.



Δ: All the Cumpany fell on him, and hewed him in peces: and digged a hole in the earth, with theyr swords, and he fell in, and after that was a myghty roaring hard.

A voyce:—Sic soleo iniustis.<sup>95</sup>


Δ: The Cumpany went away. There cam a fire and seamed to burn all the howse.

A voyce:—Purifica Domine sanctum tuum, et dele iniquitatem inimicorum nostrorum.<sup>96</sup>

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Δ: Then returned our frende, <sup>Me</sup>, and all seemed light and bright agayn: likewise all the furniture, of Table, Chayre, Globe in the chayre covered with a red covering &c.

Me: Visio vera, verè denotatur. Denotetur etiam ad gloriam Dei.<sup>97</sup>

 Δ: Master Kelly, is your dowl of the spirit, now taken away?

EK: Ye truely, I beseche God to forgive me.

Me: Dixisti, et factum.<sup>98</sup>

Δ: As concerning Adrian Gilbert, there might be some dowte in common external! Judgment, of his aptnes to the performance of the voyage with the appertenances, But the Secret of God his prouidence, I will not meddle withal!: for he can make infants speak, and the dum to shew furth his glory &c.

Me: Yf God be mighty, acknowledge his powre. Who made the Sonne of nothing? or man, so brittle a substance? Nature thrusteth up her sholders amongst trees and herbs, like a ientle fyre: In beasts and all the creatures of the feelde, waters, and earth, in a palpable imagination: Amongst the sonns of men, she auanceth her self, wholly in

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95 Sic soleo iniustis: "So I am accustomed to unrighteous people." -Ed.

96 Purificata ... nostrorum: "Cleanse, O Lord, your holy one, and destroy the wickness of our enemies." -Ed.

97 Write. -A. Visio ... Dei: "The true vision is truly noted, and it will be noted for the glory of God." -Ed.

98 Dixisti, et factum: "I have spoken, and it is so." -Ed.

the light of understanding. In all these she walketh by her own gualitie, mixing the quantities, with her before iudged proportion. Amongst all these is some distinction, yet all in theyr kindes are perfectly and substantially norrishd. Yf Nature haue such powre, What powre bath our God, and how great is his might in those in whome He kindleth a sowle, understanding. The strength of 1. body, and 2. inward man, with 3. the strength of him that allso leadeth him,<sup>99</sup> are augmented and diminished at his pleasure. Yf earth, in myxture become fyre, horn much more shall he encrease, whome God hath strengthened: yf he wold haue conquered with thowsands, he wold not haue sent back the dogged harted people. Yf riches or renown were his felicitie, he wold haue kindled the twelue Lamps<sup>100</sup> of his æternal! light, on a higher mowntayne: But he chose them in the Valleys, and from the watering places. I think this be sufficient to confirme your understanding.

Δ: I trust, God be not offended with this matter propownded &c.

Me: He is pleased: And it is enowgh. Eternitie is mighty and glorious to the righteous.

Δ: Whan shall I make him<sup>101</sup> priuie of these things?

Me: Whan thou wilt. For euery thing is acceptable with those that are accepted. See thou cownsay!e him. and be his Father.

Δ: As concerning John Daus,<sup>102</sup> we are to ax somewhat &c.

Me: John Daus. is not of my Kalender. Lern of them, of whome

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99 A Note Body, sowle, spirit.

100 The 12 Apostles.

101 A. G.

102 John Davis is mentioned in Dee's diary as early as 1577, but Dee probably knew him as a boy. He was evidently one of Dee's pupils, and one of the principal players in the search for the Northwest Passage. He stole at least seventy books from Dee's library after Dee left for Europe in 1583. See Julian Roberts and Andrew Watson, *John Dee's Library Catalogue* (London: The Bibliographical Society, 1990), p. 50.

it is necessary. Be not negligent, in lerning the things before prescribed. 103

God be emongst you.

EK: He bath drawn the curten of red.

Δ: Soli Deo sit omnis honor et gloria.<sup>104</sup> Amen.

*Mawndy Thursday, after None. hor 3½*

Δ: The Veale being drawn away after a quarter of an howre (almost) after the first motion made by me. Three cam in, and made obedience to the chayre. Two went away, and the third remayned there, as before.

Δ: As concerning the Kalender to be reformed, I am grieved that her Maiestie will not reforme it in the best termes of veritie.<sup>105</sup> And as for the priuiledge for Mr Adrian Gilbert his voyage, I think not well of it, that Royalties shold not be graunted. Therefore both these points, respecting her Maiestie, I wold gladly haue cownsayle, such as in the Judgment of the highest might be most for my bebofe, to follow.

Me: In one gouernment there are sundry principall partes: Euery part in subdiuision conteyneth many and sundry offices. Many Offices

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103 Lern the Alfabet.

104 Soli.. gloriΔ: "May all honor and glory be to God alone." -Ed.

105 The reformation of the Kalendar. -A. On 24 February 1582, Pope Gregory XIII ordered the use of the "Gregorian" calendar, and the English court deliberated over its response. Dee was one of the authorities commissioned for a report. According to his diary, Dee delivered his proposal to reform the calendar to Lord Burghley, Treasurer of England on 26 February 1583. It caused considerable controversy. The court opinions were all favorable, and the Queen approved a draft proclamation to adopt the reform, but it was rejected by the bishops because they didn't want to appear to be following the Catholic lead. -Ed.

require many disposers: yet bath euery disposition continually some partition in his quahitie. All things, one thing: And one thing, something: some thing, many things, and many things, most innumerable. The heuens in proportion are gouerned universally of a few; particularly of many: eche place possesseth his diuision: and euery thing diuided, his propertie. Princis ar governors which move and stir them up to work, as it is provided, and to behold in speculation How euery particular Action, shall haue due, perfect, and appropriated Locall being, motion and Condition. Subiects, (yea, the Highest) are stirred up, by theyr propre Angels:<sup>106</sup> The inferior sort do follow the disposition of theyr leaders. Vertue and Vice dwell euery where. Light and darknes, are allwayes intermedled.

Consider, How I speak it.

The myndes of all that move, euen unto the least gualitie in Nature, haue of them selues propre vertues: and therfore propre Instigators.<sup>107</sup> I call to memory thy words, the manner of thy speche, and the secret purpose or meaning, whereunto it is uttred. I see thy Infirmities, and know what thow desyrest. But mark me, whom God commonly choseth,<sup>108</sup> shalbe whom the Princis of the Erth do disdayn. Consider, how the prophet that slew that Monstrous Gyant, had his election. 109

God respecteth not princis, particularly, so much as the state of his whole people. For in Princis mowthes, is there poyson, as well as proverbs. And in one hart, more Synne, then a whole world can conteyn. Yt is not myne office to meddle with theyr vanities, neyther is it a part of my pageant to towch any thing that tasteth not of Medicine. But, what? doth thy mynde reply? Dost thow think, that my cownsayle

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106 Angeli proprij. -A ("Proper angels." -Ed.)

107 Peculier and propre Instigators.

108 God his Elect.

109 The reference is to David and Goliath. -Ed.

herin, to a grieved mynde, is, (though it can be) Medicinal!? Peradventure<sup>110</sup> thow thinkest I am not, thy marrow: yes I haue byn long in the highest part of thy body,<sup>11</sup> and therefore ame somthing perswaded of thy meaning.

Δ: In dede, I thought that your good Cownsaile, was or might be a remedie and a medicine to my afflicted mynde, for this unseamely doing, in the two former points expressed.

Me: Behold, where unto thy earthly man wold seduce thee. Dost thou think, that if it pleas god, it shall not please the Prince? if it be necessarie, all ready prepared?

Secretum dico.~<sup>2</sup>

For a!! things are Limited, with a full measurement, and unsearchable foresight: yea, I say, a!! ready, unto the ende. Be not discomforted. Quayle not at the blast of a small tempest: For those that speak thee fayre,<sup>113</sup> haue dissembling harts, and priuie do they shote at thee, with arrows of reproche. Whan they<sup>114</sup> shall haue nede of thee: I meane, of the help of God, through thee, (some shut up, some entangled, some gadding<sup>115</sup> like masterles Doggs.) Than shall they gladly seke thee and desire to finde thee. They shall smell oute thy fote steps, and thou shalt not see them. The key of theyr Cares shalt thou be Master of: And they them selues shall not unlok theyr own grievousness. Yea they shall say, Oh let the earth devowr us. But I am to long. I

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110 Peradventure: "perhaps." -Ed.

111 Δ: Raphael long tyme visiting my hed.

112 A secret. -A. Secretum dico: "I declare a secret." -Ed.

113 Lingua dolosa. -A ("Deceitful speech." -Ed.)

114 England.

115 Gadding: "wandering." -Ed.

answer thee, all though it be not my office,<sup>116</sup> to declare that thou desirest: yet for that thou desirest my Medicine. I say. Thou shalt preuayle agaynst them,~<sup>7</sup> yea euen agaynst the Mightiest. As thou wilt, so shall it be in God his blessings.

Beware of Vayne glory. Use few wordes.

Thy weapons, are small, But thy Conquest shalbe great. Lo. Doth this satisfy thee? Haue a firme faith. It is the greatest lesson. Be it unto thee as thou hast deliuered. One thing, I answer thee, for all Officis. Thou hast in Subiection all Offices. Use them when it pleas thee, And as thy Instruction bath byn.

I haue sayde.

Δ: As things be planted here, for preparation of Table, Sigihlum Dei &c, which things are not portable with eas: So, bycause I think, that some seruices to be done in gods purposes by me, will require other places than this howse, so shall diuerse my practises haue (as I think) a more compendious manner, and redy, to be executed in any place &c.

Me: Truely thou hast sayd, and so shall it fall unto thee. As I am here in this place, and yet in dede not, So, here: So shall it fall oute, and follow in the Mysteries of your Associated Operation.

The other~<sup>8</sup> shall be. but, as a necessary help to the first Practises, to plant the Tree: which being confirmed and strongly rooted shall bring furth frute, most abundantly.<sup>119</sup> The Erth and the tree, can not be separated. This is the ende, and true it is. Let him be record, whom I beare record of here,

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116 Note, each in his Office.

117 Præualescentia. -A ("Prevailing against." -Ed.)

118 Δ: and EK, and A. Gilbert.

119 The erth — 1. EK

The Tree —2.A

The planter —3. AG

And so, with thee, Amen.

**I must help thee.** Lerne ioyntly the Elements or grownds of this heuenly doctrine;<sup>120</sup> the ende and Consummation of a!! thy desired thirst: in the which God shall performe thee, thy Philosophicall Harmonic in prayer.<sup>21</sup> Thow knowest what I mean.

The Æterna!! physitian minister his heuenly grace and continual! blessings uppon you, to the Glorie of his name, execution of your procedings, and holy and insatiable desires.

Δ: Amen: Omnipotenti Deo, nostro,

Creatori Redemptori et

Santificatori, omnis honor

laus et gratiarum actio.<sup>122</sup>

Amen.

Jesus.

*On good friday; After None*

Δ: There was a savor of fire felt by EK. There semed one with a sword, suddenly to thrust out of the stone at EK his bed. Whereat be started; and sayd he felt a thing (immediatly) creeping within his bed, and in that pang becam a!! in a sweat. And he remayned much misliking the


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<sup>120</sup> Note Lerne The Alfabet.

<sup>121</sup> A Philosophicall Harmonie in prayer, is ment by the prayer which I dayly use, & often: Deus in a m m d a a m f G P e F e S &c. -A. Apparently "Deus in adiutorium meum intende: Domine ad adiuuandum me festina: Gloria Patri et Filio et Spiritui Sancto" ("O God, be pleased to deliver me; O Lord, hasten to help me. Glory be to the Fathei and to the Son, and to the Holy Spirit"), based on Psalm 70. Compare with Dee's prayer at the beginning of Liber 1. -Ed.

<sup>122</sup> Omnipotenti.. actio: "All honor, praise, and thanksgiving be to our almighty God, creator, redeemer, and sanctifier." -Ed.

moving and creeping of the thing in his bed. At a quarter of an howre ende it cam to one place: and so ceased somewhat: & then the Curten was drawn away: and there appeared the Table, and the chayre covered. Then cam three, two went away and the one remayned: as before was used.

EK held the paper of the letters in his hand: and  bad him put it out of his hand.

Me: The taste of this merciful! potion, yea the savour onely of the vessel! worketh most extremely agaynst the maymed drowsines of ignorance. Yf the hand be heavy, how weighty and ponderous shall the whole world be? What will ye?

Δ: This he sayd uppon our silence after his former words. I answered, we desyred to lerne the Mysteries of the boke. The Boke now appeared (the cover of the chayre being taken away) the boke lying uppon a rownd thing: which EK, was not yet able to discern what it is.

The first side of the first leaffe of the boke appeared full of the former letters, euery side hauing 49 tymes 49 square places, with letters:

some more then other.

Me: Euery side conteyneth 2400 and one od letter. 123

EK: A!! the letters semed to be of bluddy cullor, and wet. The lines betwene the squares, semed to be like a shaddow. In the first square were 7 letters.

Me: Say after me: But pray first, crc you begynne. Δ: We prayed.

EK: All became blak as pych in the boke.

Then it becam light agayne.





Now he pointeth up, with his rod of gold diuided into 3 equal parts, which rod he toke from under the Table.

Me: 1.



Keph van [He lifted his face to heven.]  
Don graph fam veh na

EK: Now he kneleth down; and hohdeth up his hands:

The letters of the first square, ar 7.

|   |   |   |   |   |   |   |
|---|---|---|---|---|---|---|
| 7 | 6 | 5 | 4 | 3 | 2 | 1 |
|   |   |   |   |   |   |   |
|   |   |   |   |   |   |   |
|   |   |   |   |   |   |   |
|   |   |   |   |   |   |   |
|   |   |   |   |   |   |   |
|   |   |   |   |   |   |   |

Now he pointeth to the second.

2. Med gal ~K: He turneth him self abowt

3. un gal un Mals na.

Me: Twise seven, Thre and All one: and his mercy endureth for euer.

4. Tal un vrh.
5. Fam graph Fam.
6. Ged graph drux med.
7. un van.
8. Ta! un don ur un drux. Sownded as
9. Med.
10. Ta! van fam mals un.
11. un ged gon med gal.
12. Mals un drux.
13. Ged un.
14. Fam graph fam.
15. ged un tal mals graph gal un keph
16. veh un mals veh drux graph na [capcneh]
17. ged med.
18. med gal.
19. Fam graph tat graph ur un pa van ged graph drux
20. Gal med tat drux un.
21. mals na gon un tal
22. ged un
23. van un drux veh don un drux.<sup>124</sup>
24. Van don graph mats don graph fam

EK: Now he seemeth to wepe, and knock his brest. He pointeth with the rod,  
up, agayn, and sayd,

25. un gal graph mals gal
26. un keph graph
27. Gal don van keph
28. Gisg un don gal graph tal un na.

- 29. van un
- 30. veb graph fam gisg fam
- 31. ged don un mals un gal. He stayed here a good while.
- 32. fam graph gal
- 33. van drux pa un don
- 34. gal med ta! gon med urh
- 35. un gal graph mals med un gal
- 39. 38.37.36. veh na graph van un veh na / Tal un na / Med fam fam na graph / gal un mals na /
- 40. med drux gon keph gal un don. This is a word.
- 41. mals un drux ged graph mals na gon.

EK: Now he walked up and down before the chayre: and cam agayn and pointed. The letters now following seme to be written with Clay.

- 42. Med gal un ta! na
- 43. ged graph tal graph gal fam un ur: eight letters<sup>125</sup>
- 44. un
- 45. gal gon drux med keph un
- 46. na med pa! mals med don. Now he walketh agayn, and loketh upward.  
Then he pointed agayn.
- 47. Un gal mals van drux
- 48. Ga! un don
- 49. ged un don tal graph fam: He walked betwene the shewing of tat and graph. There are six letters in that word.

Me: Say after me (Shall I speak the Mysteries of thy glory, which thou hast secreted from the Inhabitants upon the earth? Yea lord, it is thy will, whose bed is high, and fete every where, ready to revenge the blood of Innocents, and to call home the lost shepe.)

Say after me,

1. zuresk<sup>126</sup> od adaph ma! zez<sup>127</sup> geno au marlan oh muzpa agiod pan ga  
zez<sup>128</sup> gamphedax<sup>129</sup> Kapene<sup>130</sup> go~!e] od Semelábugen donkna<sup>131</sup>  
fian<sup>132</sup> ga vankran vrepres<sup>133</sup> ádeph<sup>134</sup> arxe<sup>135</sup> drux<sup>136</sup> Tardemab va  
tzests<sup>137</sup> grapad. zed unba<sup>138</sup> domiól adepóad chieuak mab oshe daph  
Onixdar<sup>139</sup> pangapi adamb gemedso! a dinoxá hoxpor adpun dar  
garmes.<sup>140</sup>

Me:I teache. Let this lesson instruct thee to read all that shalbe gathered out of this booke hereafter. It is not to be

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126 Zuresch. Veresk and Zuresk are all one. A Perchaunce Zuresch, with ch, for k, and so the word shalbe of 7 letters.

127 Ses: the letters giue.

128 Ses

129 Gampedaz.

130 Kaphene.

131 Domka.

132 Phiam

133 Vrepres

134 Adepd.

135 Aze.

136 Druz.

137 Keztz/cests.

138 Unbar.

139 Onizdar.

140 Gharmes.

spoken.<sup>141</sup> but in the time of his own time. It shalbe sufficient to ins~truct thee: Fare well.

EK: Now be couereth the boke with the veale.

Δ: Prayses and Thankes be rendred to god, of us his sely<sup>142</sup> ones, now and euer. Amen.

Δ: Note. All the former letters and words in the squares, were onely in the first or upper row, begynning at the right hand, and so going orderly to the left. And secondly Note that this lesson he red, pointing with his rod orderly uppon the same forsaid first row.

*Martij 31. Easter day after none abowt 4.*

EK hard first a sownd of Musical! harmonic.

Δ: The Veale was pluckt away.

Three cam in, two went away, as was before accustomed.

EK: Now he lyeth down. He riseth and pulleth the veale from the chayre. That veale was of cullor as a raynbow. The boke appeared playne and evidently on the globe in the chayre. EK felt the thing ronne in his bed as the other day it did. Me taketh out the rod from under the Table: He sayd,

Æternitas in Cælo.

Δ: Uppon my staying from speche, he sayd, What wilt thou?

Δ: The proceding instruction necessary for understanding of the boke.

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<sup>141</sup> A It is not to be spoken or interpreted, but whan the *time* appointed is come.

<sup>142</sup> Sely: "pitiable." -Ed.

Me:Mensurator.<sup>143</sup> Δ: He putteth up his rod to the boke. Me: Sint oculi illorum  
clan, ut intelligant.<sup>144</sup> I-Ic held up his hands

and semed to pray. I-Ic pointed now to the second row of the 49 rows of the first  
page of the boke, and sayd,

Secundus a primo.<sup>145</sup>

1. Gon na graph na van fam veb na Now he walketh up and down.
  2. Ged don med drux na un gal med Keph He walketh agayn
  3. Un don gal graph drux
  4. med
  5. drux un
  6. ged graph ta! mats He walketh. un ur med. 7 letters.
  7. med gon veb un fam ta! un drux
  8. van un drux gal don graph fam
  9. med don gal un
  10. van graph van graph gon un na
  11. drux med fam
  12. mats ur gon ged drux un mals na graph
  13. Keph un tat mals med drux med drux
  14. un drux graph mals na
  15. med mals na graph ¥e1 ~ gal Here, veh or gal is indifferent.!
  16. un
- 
17. Tal graph gal med [~~Keph~~] [or rather] pal [So it shalbe better  
understode.<sup>146</sup>]
  18. Tal un don van drux graph

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143 Mensurator: "It is measured." -Ed.

144 Sint. .intelligent: "May those eyes be clear, in order to comprehend." -Ed.

145 Secundus a primo: "The second from the first." -Ed.

146 Note this diuersity of sownd and writing: as x for z.

19. ged graph drux un
20. mals don graph fam Nlow he walketh.
21. drux med
22. gal un fam tal un gisg
23. van med don gisg fam
24. ta! un drux ged graph gisg So it is.~
25. un  
    gal graph van drux graph
26. gal un tal mals na
27. drux un pal gisg
28. med fam
29. van un drux gal graph ta! na drux un pal un gisg 12 letters.
30. med don med mals na un fam
31. van med don
32. ta! gon drux med gal un ur
33. un tal van gal un fam
34. ged graph don
35. mals un
36. med
37. gal un pal keph van ta!
38. pa un dnux veh graph fam
39. med don gal un drux N.Tow he maketh low obeysance to ~he  
    chayreward.
40. Mals un Incomprehensibilis es in æternitate tua.<sup>147</sup>
41. Mals don graph fam
42. van tal pa ur med fam gal un
43. van med don pa!
44. drux un gal med drux

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<sup>147</sup> Incomprehensibilis. .tuΔ: "You are incomprehensible in your eternity." -Ed.

45. mals un gisg don med mals na graph fam.
46. van drux gal graph fam.
47. un gal med drux.
48. ged un drux graph pa drux<sup>148</sup> fam.
49. gon na graph na van gal keph

Me:        Shall I rede it? Δ: We pray you.

2. Ihehusch Gronadox<sup>149</sup> arden, o na gempalo micasman~<sup>0</sup> vandres orda beuegiah<sup>151</sup> noz<sup>152</sup> pllgname zampónon anepb<sup>153</sup> Ophad<sup>154</sup> a medox<sup>155</sup> marúne gena pras<sup>156</sup> no dasmat. Vorts manget a-deüne<sup>157</sup> damp. naxt os vandeminaxat.<sup>158</sup> Oróphas vor mlnoda! amúdas ger pa o daxzum banzes<sup>159</sup> ordan ma pres umblosda vorx nadon patróphes undes adon ganebus lhebudz

Δ: Gehudz consisteth of 6 letters: But, Gon na graph na van gal keph, consisteth of 7. I wold gladly be resolved of that dowl if it pleas you.

EK: He boweth down, and put the rod away, and than Kneled down.

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148 Δ: Forte, van. Axe this dowl.

149 Gronhadox.

150 Oicasman.

151 Veueiah.

152 Nos.

153 There is a stop.

154 Ophed.

155 Medoz.

156 Pres.

157 Δ: Note: A-deüne must be pronownced as one worde: like as Res-publica, in latin: els here wold seme to be 50 words but, A-deüne, cam out of one square. 158 Vandemhnaxat.

159 Bances.



Δ: He rose and axed me, What wilt thou?

Δ: The former question to be soluted. Me: Thow hast written fals:

for, it must be lhehudz, and so it is of 7 letters.

Δ: Yf euery side conteyne 49 rows, and euery row will require so much tyme to be receyued as this bath done it may seme that very tong time will be requisite to this doctrine receyuing: But if it be gods good liking, we wold fayne haue some abridgment or compendious manner, wherby we might the soner be in the work of Gods servyce.

EK: The Chayre and the Table are snatched away,<sup>~60</sup> and seme to fly toward heven. And nothing appeared in the stone at all: But was a!! transparent clere.

Δ: What this snatching away of Chayre and Table doth meane we know not: But if the Lord be offended with his yonglings, and Novices in thes Mysteries, for propownding or requiring a compendious Method &c, Then we are very sorry, and ax forgivenes for the rashnes of our lipps: and desyre his maiestie not to deale so rigorously with us:

as though we had sufficient wisdom or warning, to beware of such motions or requests making to his ministers. Let it not be so sayd of the holy one of Israel: but let his mercies abownd with us to his glorie. Amen.

EK: Now commeth all down agayn, as before.

Me: What are the Sonnes of men, that they put time in her own bosom? or measure a Judgment that is unsearchable?

Δ:

Me: I help thy imperfections: What, man thinketh wisdom, is error in our sight. But bicause my Nature is to cure, and set up those that fall, Thus much understand.

As I haue sayde: The 49 partes of this boke<sup>161</sup>. 49 voyces,

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<sup>160</sup> A Note and take hede from hence forward.

<sup>161</sup> Of the boke.

Whereunto the so many powres. with theyr inferiors and subiects,<sup>162</sup> haue byn,  
are, and shalbe obedient.

Euery Element in this mysterie is a world of understanding. Euery one  
knoweth here what is his due obedience: and this shall differ thee in speche  
from a mortal! creature.<sup>163</sup>

Consider with thy self, How thou striuest against thyne own light, and  
shaddowest the windows of thyne own understanding.

I haue sayde: Be it unto thee, as God will. I am not a powre or whirlewynde  
that giueth occasion of offence.

Longe sumus a peruersitate destructionis.<sup>164</sup> Thus much I haue sayd, for thy  
reformation and understanding.

Δ:<sup>165</sup>

Me: Lo, untilh the Secrets of this boke be written, I come no more:  
neyther of me shall you haue any apparition. Yet, in powre, my office shalt be  
here.<sup>166</sup>

Say, what you here, for euery word shall be named unto you: it is somewhat a  
shorter way, and more according to your desyre.

Euery Element<sup>167</sup> bath 49 manner of understandings. Therin is  
comprehended so many languages.<sup>168</sup> They are all spoken at ones, and  
seuerally, by them selues, by distinction may be spoken. Untill thou come to the  
Citie, thou canst not behold the beawty thereof.

Nihil hic est, quod non est perfectum.<sup>169</sup>

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<sup>162</sup> 49 Powres with theyr Inferiors, vide sup. 48 after a sort: and 1. vide Martij 24.

<sup>163</sup> Angelicall Language.

<sup>164</sup> Longe ...destructionis: "We are far away from the perversity of destruction."  
-Ed.

<sup>165</sup> There are approximately three blank lines here. -Ed.

<sup>166</sup> Raphael is to be absent for a certayn time: but his powre shall be here.

<sup>167</sup> Of the boke.

<sup>168</sup> Languages.

<sup>169</sup> Nihil ...perfectum: "Nothing is here which is not perfect." -Ed.

I go. I haue sayde, (and it is true,) No unclean thing shall enter:

Much less, then, here: For, it is the sight of whose Maiestie we tremble and quake at. He shall teache, of himself for, we are not worthy.<sup>170</sup> What then, of your selues? But such is his great and singular fauor, that, he is of him self, and with those, whom he choseth.<sup>171</sup> For, the ende of a!! things is at hand,<sup>172</sup> and Powre must distinguish, or els nothing can prevayle. What you here, yea what thow feelest, by thy finger, Recorde; and scale sure. This is all, and in this is conteyned all, that comprehendeth all, The a!!mighty powre and profunditie of his glory.

What els?

As thow seest, and till he see, whose sight,<sup>173</sup> is the light of this his own powre, His might is great. The dew of his stedfastnes and glorious perfection hold up and rectify the weaknes of your fragilitie: Make you strong to the ende of his workmanship to whome I commit you.

EK: He plucketh the veale ouer all.

A voyce afterward:—Ne Ne Ne na Jabes.

Δ: Sanctus Sanctus Sanctus Dominus Deus Zebaoth: Pleni sunt cæli et terra gloria Maiestatis eius. Cui soli omnis honor, laus et gloria.<sup>174</sup>

Amen.

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170 A Note, that we shalbe Theodidacti, of god him self and no Angel herein. -A. Theodidacti: "taught by God." -Ed.

171 Potentia. -A. ("Power." -Ed.)

172 The ende of all things is at hand.

173 The sight of god.

174 Sanctus. . . gloriΔ: "Holy, holy, holy, Lord God of Hosts. Heaven and earth are filled with the glory of his majesty. To him alone is all honor, praise, and glory."  
-Ed.

*1583 Aprilis 2. Tuesday. Jesus + before none*

Δ: A noyce like a Thunder was first hard. The Chayre and Table appered. There appered fyre in the chayre, and burnt away the veate or covering therof. The cullor of the flame of the fire was as of Aqua vitæ burnt.

A voyce:—Sum.<sup>175</sup>

EK: There goeth a clowd or smoke from the chayre, and covereth the Table. That smoke filled a!! the place.

A voyce:—Impleta sunt omnia gloria et honore tuo.<sup>176</sup>

EK: A!! is become clere, saue the Table which remayned couered with the clowde still.



A great thunder began agayn, and the chayre remayned all in fire. Now the boke appeareth evidently, lying uppon the Globe in the chayre and the letters appered wet styll, as yf they were blud. There appered fire to be thrown oute of the stone, uppon EK.<sup>177</sup>

The sownd of many voyces semed to pronownce this: Let all things prayse him and extolt his name for euer.

EK: The fire is still in the chayre, but so transparent, that the boke and letters therof may we!! be seen.

EK felt his bed as if it were on fire.

A voyce:—Sic soleo errores hominum punificare.<sup>178</sup>

A voyce:—Say what you see.

EK: I see letters, as I saw before.

A voyce:—Moue not from your places;<sup>179</sup> for, this place is holy.

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175 Sum: "I am." -Ed.

176 Impleta.. tuo: "All things have been fulfilled to your glory and honor." -Ed.

177 Note, fire.

178 Sic. ...punificare: "So I am accustomed to cleansing the errors of the people." -Ed.

179 Moue not from your places.

A voyce:—Read.—EK: I cannot.

Δ: You shold haue lerned the characters perfectly and theyr names, that you mowght now haue redyly named them to me as you shold see them. Then there flashed fire uppon EK agayne.<sup>180</sup>

A voyce:—Say what thou thinkest. Δ: He sayd so to EK.

EK: My bed is a!! on fire.

A voyce:—What thou thinkest, euery word, that speak.

EK: I can read a!!, now, most perfectly: and in the Third row<sup>181</sup> thus I see to be red,

3. Pa1ce<sup>182</sup> duxma ge na dem oh dog da ved ge ma fedes o ned a tha  
lepah nes din. Ihehudétha dan vangem onphe dabin oh nax palse ge  
dab maz gem fatesged oh ma! dan gemph naha Lax ru !utúdah ages  
nage! osch. macom adeph a dosch ma handa.

EK: Now it thundreth agayn.

A voyce:—Ego sum qui in te. Mihi ergo qui Sum.

Δ: Non nobis domine non nobis, sed nomini tuo damus gloriam.<sup>183</sup>

Δ: Then EK red the fowrth row, as followeth,

4. Pab o mata nax !asco vana ar von zimah la de de pah o gram nes ca pan  
amphan van zebog ahab dauez öl ga. van gedo oha ne daph aged onédon pan  
he ges ma gas axa nab alpod ne ahida phar or ad gamésad arg!a nado oges.

Δ: Blessed be the name of the Highest, who giueth light and understanding.

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180 Fire agayn.

181 The Third row of the first page.

182 Palse/Paize. I dowt which of these 3 must serve: c,s,z.

183 Ego sum. ...gloriam: "I am the one who is within you. Therefore I am the one who is for myself. Δ: Not for us, O Lord, not for us, but for your name may we give glory." -Ed.

EK: It thundreth agayn. A!! is covered.

A voyce:—Orate.<sup>184</sup>

Δ: We prayed: and returning to the work agayn, the fire covered a!! stilt and EK hard voyces, singing (as a far of) very melodiously. Then all became euident agayn unto EK his perfect Judgment.

Δ: EK then red thus,<sup>185</sup>

5. Mabeth ar mices<sup>186</sup> achaph pax mara geduth alldes orcánor manch<sup>187</sup> arseth. olontax ar geban vox portex ab pamo. agématon burlse ganport. vdrlos pasch. Mache! ten arvin zembuges. vox mara. gons lhehusch dab pársodan maäh alsplan dongtses adlpr<sup>188</sup> aglnot. archad<sup>189</sup> dons a dax van famlet a dcx arge pa gens.

6. Van danzan oripat es vami gest ageff ormaténodah zálpala doniton pasdaes<sup>190</sup> gánpogan Undanpe! adin achaph máraddon oxámax anólphe dan ieh voxad mar vox ihedutharh aggs pal

med !efe. IAN tefa dox parnix 0 droes<sup>191</sup> marslb!eh aho dan adeph ulob iads asc!eh da verox ans dalph che damp h lam

achos.<sup>192</sup>

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184 Orate: "Pray." -Ed.

185 The fifth row.

186 Pronownced mises.

187 Mansh.

188 Adlper. It is significatiue.

189 Arkad.

190 Pasdass.

191 Dros.

192 Akos.

EK: There is a great Thundning agayn.

Δ: It is the hand of the highest, who will get him honor by his own works.

EK: The Voyce and sownd of pleasantnes and reioycing was hard:

and all was dark.

A small voyce:—Locus est hic sanctus.<sup>193</sup>

An other voyce:—Sacer est a te Domine.<sup>194</sup>

EK: All is now opened agayne.

Δ: Then EK, red thus,<sup>195</sup>

7. Amlan gab<sup>196</sup> lesco van gedon amchih ax or madol cramsa ne dab vadgs tesgamph<sup>197</sup> ar: mara panosch aschedh or samhâmpors asco\*. pacadabaah asto<sup>198</sup> a vdrios archads ors arni. pamphlca lan gebed druxarh fres adma. nab pamphes eã vanglor brisfog mahad. no poho a pa!geh donla def archas NA Degel.

8. Vnaem<sup>199</sup> palugh agan drosad ger max fa lefe pandas mars tanged undes mar. pachad oddos martlbah v'dramah noges gar. lenges argrasphe drulthe las aséraphos. gamled cam led caph Snicot lumrad v ma. pa granse paphres a drinox a demphe NA. genlle o danpha. NA ges a ne gaph a.

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<sup>193</sup> Locus sanctus. -A. Locus est hic sanctus: "This place is holy." -Ed.

<sup>194</sup> Sacer est a te Domine: "It is consecrated to you, O Lord." -Ed.

<sup>195</sup> The Seventh row.

<sup>196</sup> lah.

<sup>197</sup> Lesgomph.

<sup>198</sup> Asco, with a prick ouer the o, is to be pronounced as Asto.

<sup>199</sup> Vnam.

EK: The sownd of Melodic, begynneth agayne.

Δ: The fire cam from EK his eyes, and went into the stone againe. And then, he could not perceyue, or read one worde.<sup>200</sup> The Fyre flashed very thick and all was couered with a veale.

Δ: Prayse we the lord, and extoll his name. For, his hand bath wrought wondrous works, for his owne glorie.

Amen.



*Aprilis .3. Wensday, Forenone*

Δ: First the Curten was drawn away: and then a!! appeared on fire: The whole place a!! ouer. EK hard voyces, but could not discern any thing but the humminging of them.

Δ: There cam fire agayn (out of the stone) uppon EK, a!! his body ouer.

EK: The fire so diminisheth it self that the boke may be perceyved.

A voyce:—Magnus Magnus Magnus.<sup>201</sup>

An other voyce:—Locus sacer et acceptabilis Deo.<sup>202</sup>

EK fel!t the fire to gather up into his bed. Shortly after he could read the boke, as he could do yesterday.

*5114 m2 y*

9. V!!a<sup>203</sup> dob aco par semná gan var se gar on dun. sebo dax se pal genso vax necra par sesqui nat. axo nat sesqui ax<sup>204</sup> olha

---

200 Note this Myserie of god his powre drawn to him self agayne.

201 Magnus Magnus Magnus: "Great, Great, Great." -Ed.

202 Locus. ...Deo: "A place consecrated and acceptable to God." -Ed.

203 Of the first character of Vila, I dowl.

204 Ex.



dam var gen vox nap vax. Vro<sup>205</sup> varca cas no! undat vom Sangef  
famsed oh. sih ádra gad gesco vansax ora gal parsa.

10. Varo. nab vbrah NA pa uotol ged ade pa cern<sup>206</sup> na dax. van. sebrá dah  
oghe aschin o nap gem phe axo or. nec a ye da pengon a moroh ah óha  
aspáh. niz ab vrdráh<sup>207</sup> gohed<sup>2</sup>O<sup>8</sup> a carnat dan faxmal garnph. gamph  
nacro vax asclad caf prac crúscanse.<sup>209</sup>

11. gam. ohe gemph ubráh-ax.<sup>210</sup> orpna<sup>211</sup> nex-or napo, gemlo. a cheph<sup>212</sup>  
can sedló parn-geman ange hanzu ALLA.<sup>213</sup> Cáppo-se damo gam-vas  
oro-dax-vá ges-pálo palme pola.<sup>214</sup>

EK: All these, (now red,) fall out and all the rows, before, likewise.

A voyce:—Prayse God.

Δ: We prayed. And after, was this shewed,<sup>215</sup>

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205 The V has an umlaut in the manuscript. -Ed.

206 Sem.

207 Vdráh.

208 lohed. gohed, pronounced as lohed, signifieth One euerlasting and all things descending  
uppon one, and gohed Ascha is as much to say as One god.

209 Canse, signifieth mightie: and Cruscanse, more mightie.

210 All these which haue lines under them I E-Tere they are hyphenated. -Ed. are eche but one  
word of diuerse syllables: being 9 words of them.

211 The a produced.

212 The last h remissly sownded.

213 This word is circled in the manuscript.

214 Pola and Pala signifie two: Pola signifieth two together, and Pala signifieth two separated.

215 A This was a parcell of a row, which onely appered by him self.

Gals-ange no-témpa-ro sama dan genzé axe. falod amruh ácurtoh saxx par  
mano gan vax no.<sup>216</sup> gramfa gem sadg!á<sup>217</sup> lob vrox sappób iad ab oha unra.

Δ: Now appeared an other row.

12. Se<sup>218</sup> gors axol ma pa a oh la sabú!an. Caph ardox anpho nad v'rnah ud  
ago lan vans.<sup>219</sup> v'xa grad Órno dax palmes árisso dan vnra. vánsample  
galse not zablís óphide ALLA lob. gaslab osson luze adaõ max vanget or  
dámo ans. leóz dasch héõha dan se gla'spa neh.

All becam dark, and it thundred.

A voyce:—Prayse God.

Δ: We prayed.

Δ: Now appered three or fowr rows to gither. The boke seemed to fly, as if it  
wold fly a peces (the fyre remaying) and to make a great sturring in the place  
where it lay.

13. Amprl apx ard ardo argá<sup>220</sup> argés argáh ax. osch nedo les icás. ban  
andam von ga lax man. nosch. dóngo a yntar cey<sup>221</sup> lude asch úrise alpé  
gem var dancet.<sup>222</sup> nap alped v'rsbe temps a vod

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216 In margin, but later crossed out: A At 'no.', ende 49, and so here ar 10 over.

217 "a" must be sownded long.

218 This "se" is the nine and fortyth word longing to them before.

219 Vns.

220 "A" long.

221 Sey.

222 Danset.

nos gema o ulon máncepax oxné pnicos a got. zalpa ne doxam Órne.<sup>223</sup>


14. Admag apa ascò<sup>224</sup> tar. gans oärz am seph se!qui quisben alman. gons sa ieh mársibleh gron áscabb gamat. neý aden vdan phand sempés nan narran al. cáno géme dansé álde notes parcélab arb ncr ga lum pancu<sup>225</sup> prlscas ábra músce<sup>226</sup> an nox. napód<sup>227</sup> a on dan scm ges asche<sup>228</sup>

EK: A sownd of many voyces, sayd, —Orate.<sup>229</sup>

15. Mica suráscha para te gámmes ádríos NA danos. vra lad pacad ur gesme crus<sup>230</sup> a prásep ed. a palse nax varno zum. zancú asdom baged V’rmigar orch phaphes ustrá nox affod masco gax cámlés vnsanba a oh la gras par quas. cÓnsaqua! tat gemdax tantat ba vod. talpab ian.

16. Gescó<sup>231</sup> a taffom ges nat gam. pamphé ordáquaf cesto

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223  this with a prick betokeneth “y.”

224 Pronownce “Asto.”

225 Pansu.

226 Musse

227 ~ long.

228 Aske. E.K. understode the Language: and wold haue spoken somewhat, but he was willed to stay.

229 Orate: “Pray.” -Ed.

230 Pronownce as we do cruse a cup.

231 O long.

chldmap<sup>232</sup> mischná ia-lsg.<sup>233</sup> iaiá!phzudph a dancét<sup>234</sup> vnban caf  
 ránsembloh. d~f-ma<sup>235</sup> vp aschem graos<sup>236</sup> chr~msa<sup>237</sup> asco dah. vlmna  
 gen á!de os papéam och láuan vnad. oh drosad údrios nage! panzo ab  
 sescú. VOрге afcá!<sup>238</sup> vslaiffda mórsab gaf<sup>239</sup> ham de Peleh asca.

Δ: This went away, when it was read. It waxed dark.

A voyce:—Orate.<sup>240</sup> Δ: We prayed.

EK: It beginneth to clere.

A voyce to EK:—Say.

17. Ar'tosa geme oh gálsagen<sup>241</sup> axa loph gebed adóp: zarcas yr vánta pas  
 ámphe node alpan. nOcas se ga ormácaseð lax naph talpt.  
 pámpficas<sup>242</sup> sandam Voscméh iodh asc!ad ar. phan gas má!se a quaz  
 nam vngem vanse! gembúge! a gembusez á-ro<sup>243</sup> teb! a!ts murt valtab  
 báníffa faxed an ch!yfod

---

232 Kidmap.

233 Sempiternall One and indiuisable God.

234 Dansét.

235 A very long.

236 Gras.

237 a reverent word, the first 'a' very long, and is, be it made with powre.

238 Ahal, iently, and the 'a' long.

239 "A" long.

240 Orate: "Pray." -Ed.

241 The diuine powre creating the angel of the sonne.

242 4 manner of constructions in that one word.

243 A-ro is one word diuided, as res-publica, and here this word is diuided into two squares,  
 and so there are 49.

18. A tam nat. glun asdeb ablud gadre fam Shing la dan. guinsé<sup>244</sup> lifç<sup>245</sup> S  
arilsar zabulan cheuá<sup>246</sup> se. amph lesche andam var ges an phex  
are.<sup>247</sup> NA<sup>248</sup> tax páchel lapldox ar da vax malcos. vna gra tassox  
varmára ud ga les vns ap se. ne da ox lat ges ar.

Now it waxeth dark. Δ: We must pray: (sayd I) and so we did. But EK prayed perfectly in this Angels language &c.

19. Asmo dahán pan casme co caph a! oh. san ged a bansaa<sup>249</sup> un adon a  
seb lan. ag!áho dánfa zúna cap orcha<sup>250</sup> dab os. fámsah ON na~b<sup>251</sup> ab  
nagah geha fastod. hansey om hauan lagra gem gas ma!.

parcÓg<sup>252</sup> dax nedo va geda leb ar'ua ne cap scm<sup>253</sup> carvan.

20. Onsem gelhOldim geb abnlh ian. oxpha bas capp~ cars órdriph grip  
gars. of vlndrcs nah ges páhado vllónooh can vaz a. fam gisni! ag nóho! Sep  
gerba dot vánca NA.

---

244 E long.

245 Life lephe lurfando is a strong charge to the wicked to tell the truth: A This he sayd to my demand of this phrase wherof I had mention many yeres since.

246 A long.

247 Pronownce "ar."

248 NA The name of the Trinitie, One separable for a while.

249 "A" long; onely one "a" sownded for "aa."

250 Orka.

251 "a" sounded as "au."

252 The 'g' not expressly sownded.

253 In eius loco. ("In this place." -Ed.)

scm ah-pa<sup>254</sup> nex ar-pah lad vamÓ iar séque.

Vad ro garb. ah scm dan van ged ah paleu<sup>2</sup>SS

Now, the fire shot oute of EK his eyes, into the stone, agayne. And by and by he understode nothing of all, neyther could reade any thing:

nor remember what he had sayde. All became dark. Then was the curten drawne, and so we ended.

Δ: Gloria patni et filio et Spiritui sancto

nunc et semper.<sup>256</sup>

Amen.

*Aprilis .3. Wensday + After none hor* <sup>51,4</sup>

Δ: A prety while, the veale remayned ouer all: then it was taken away. First fire was thrown uppon EK out of the stone. Many voyces concordantly sayd, — Bonum est ô Deus, quia Bonitas ipa es.<sup>257</sup>

An other voyce:— Et magnum, quia tu magnitudo ipsius Magnitudinis ~25 8

A voyce:— Adgmach adgmach adgmach = much glory

A great voyce:— Sum, et sacer est hic locus.<sup>259</sup>

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254 It is but one word.

255 Sownded, palef.

256 Gloria. ...semper: "Glory be to the Father and the Son and the Holy Spirit now and forever." -Ed.

257 Bonum. ...es: "It is good, O God, for you are goodness itself." -Ed.

258 Et magnum. ...Magnitudinis: "And great because of the size of greatness itself." -Ed.

259 Sum. ...locus: "I am, and this place is, holy." -Ed.

A voyce:— Adgmach ádgmach ádgmach húcacha.

Δ: Then EK read the row on this manner,

21. PadohOmagcbs<sup>260</sup> galpz ~261 apá nal Si. gámvagad a! pódma gan NA.  
yr cas nátmaz andiglon ar'mbu.<sup>262</sup> zántclumbar an noxOcharmah. Sapoh  
lan gamnox vxá!a vors. Sábse cap vax mar vinco.<sup>263</sup> Labandáho nas  
gampbox arce.<sup>264</sup> dab gorhahalpstd gascámpho<sup>265</sup> S lan ge. Béfes  
argedco<sup>266</sup> nax arzulgh<sup>267</sup> orh.<sup>268</sup> sémhaham<sup>269</sup> vn'ca! laf garp oxox.  
Loangah.<sup>270</sup>

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260 Padohómaghebs.

261 Rede as arch.

262 A pillar of light stode before the boke.

263 In margin, but crossed out: "Vin in vinco must be pronowced long as if it were a dubble i."

264 Arse.

265 Or, gascampho why didst thou so: as god sayd to Lucifer. The word hath 64 significations.

266 =cum humilitate aduocamus te cum adoratione Trinitas. ("~Befafes] with humility we call you, with adoration of the Trinity." -Ed.)

267 This is the name of the spirit contrary to Befafes.

Befafes ô, is to call uppon him as on god. Befafes oh, is as muche to say, 'come Befafes and beare witness.'

Also in margin: "Befafes his Etymologie is as much to say as, 'Lumen a Lumine'. Spiritus orh secundus est in grada imperfectionis tenebrarum. A. How can orh signifie 'Deus sine fine' if it be the name of a wicked spirit?" (Deus sine fine: "God without end"; Deus a Deo: "God from God"; lumen a lumine: "light from the light"; Spiritus orh ... tenebrarum: "The spirit orh is the second in the scale of imperfections of darkness"; Deus sine fine: "God without end." -Ed.)


268 In margin: "~~Orh = Deus sine fine. Gorh = Deus a Deo.~~

Befes, the vocatiue case of Befafes.

~~Befes, is as much to say as 'come Befafes and see us'.~~

269 This word hath 72 significations.

270 Of two syllables.

Δ: Now appered Raphael [  Me ] or one like him, and sayde,  
Salus vobis in illo qui vobiscum.<sup>271</sup>

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I am a medicine that must prevayle against your infirmities: and am come to teache, and byd take hede. Yf you use dubble repetition, in the things that follow, you shall both write and work and all at ones: which mans nature can not performe. The trubbles were so great that might ensue thereof, that your strength were nothing to preuayle against them. When it is written, reade it no more with voyce, till it **be in practise**. A!! wants shalbe opened unto you. Where I fownd you, (with him, and there,) I leave you. Cumfortable Instruction is a necessarie Medicine.

Farewell.

EK: The boke and the Chayre, and the rest were a!! out of sight while Raphael spake, and he lay down prostrate. EK saw a great multitude in the farder side of the stone. They all cam into the stone, and axed,

What now?

How now?

Vors mábberan = how now: what hast thou to do with us?

Δ: As I began thus to say (The God of powre. of wisdom.) they a!! interrupted my entended prayer to god for help &c and sayd, We go We go.

Δ: And so they went away.

Then the boke and the rest cam in agayne.

A voyce:—One Note more, I haue to tell thee. Ax him not, What he sayeth, but write as thou hearest: for it is true.

Δ: Then, o lord, make my hearing sharp and strong, to perceyue sufficiently as the case requireth.

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<sup>271</sup> Salus. .vobiscum: "Welcome (lit, health) to you in him who is with you." -Ed.



Rap:—Be it unto thee.

Δ: Then EK red as followeth,

22. ors lab gemphe nahoh ama-natoph des garhul vanseph iuma lat gedos lubab aba last gesto Vars macom des curad vals mors gaph gemsed pa campha zednu ábfada máses IOfgono Luruandah<sup>272</sup> lesog iam!e padel arphe nades gulsad maf gescon lampharsad surem paphe arbasa arzusen agsde gheho! max vrdrá paf gals macrom finistab gelsaphan asten Vrnah<sup>273</sup>

A Voyce: Whatsocuer thow settest down shalbe true.

Δ: I thank god most hartilie: The case a!lso requireth it so to be.

23. Asch val lamles árcasa árcasan arcúsma labso gliden paha pacadúra gebne<sup>274</sup> Oscaroh gadne au<sup>275</sup> arua las genost cásmé palsi uran vad gadeth axam pambo cásmala sámnefa gárdomas árxad pámses gémulch gapes lof lachef ástma yates<sup>276</sup> garnsnas orue gad garmab sar'quel rúsan gages drusala phlmacar aldech oscom !at garset panÓston.<sup>277</sup>

24. gude !az miz lábac vsca !osd pa COpad dem sebas gad váncro umas ges umas umas ges gabre umas umáscala um'phazes

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272 Larvandah.

273 A Note these 55 wordes stand in 49 places: rs lah, ama natoph, gedos lubah, vals mors] of which 55, some two stand in a square place, some three, paphe arbasa] as I haue noted.

274 lebne.

275 Af.

276 Bates.

277 There are no points neyther in the last before. They be parcells of Invitations very pleasant to good Angels. Before was, as it were a preface of the Creation and distinction of Angels &c.

umphagám maaga mosel iahal loges<sup>278</sup> vapron fémse dapax orgen<sup>279</sup>  
láscod ia láscoda vaga am lascafes iarques présó tamlse! vnsnapha ia  
dron goscam tape voxa chim!ah aueaux tosge auiOxan largemah.

25. zureth axad lomab ied gura vancrásma ied sesch tapod vonse avÓ aye  
lamsage zimab zemah zúmacah Vormex artman voz vozcha tolcas  
zapne zarvex zorquem a!lahah gibúrod<sup>280</sup> Ampátraton zimegauna<sup>281</sup>  
zonze zámca aschma<sup>282</sup> vlpa tapa van vorxvam drusad Caph castárago  
grúmna can'caphes absacáncaphes zúmbata teuort granx zumcot tu graf  
saxma Cape.

26. Col age lam gem fam tepham vra ap du ca sampat vOxham Lúnzapha  
axquem Bobagélzod gaphémse !an'se agni cam setquo teth gaphad  
oxámarah glmnephad vox'canah vrn dage<sup>283</sup> paphcod zambuges zambe  
ach oha zambúges gásca lunpd zadphe zómepho! zun zadcha! ureseh  
varún pachádah gusels vx amna pa granna oh vz

Δ: I think it will be dark by and by, and our Cumpany will expect

---

278 Loghes.

279 Orghen.

280 Ghibúrod.

281 Zimegafna.

282 Askma.

283 Daie.

our comming down to supper. Therefore, if, without offence we might now leave of, it might seme good so to do.

A voyce:—gemeganza = your will be done.

Δ: As I was discoursing with EK after we had done, and he seamed yet skylfu!! and hable to say much of the understanding of the premisses, and began to declare somewhat, How they did all apperteyne to Good Angels, suddenly there cam the fyre from his eyes into the stone agayne. And than he could say no more: nor remember any thing of that he had hard seen or understode less than half a quarter of an howre before.

**Δ: Deo nostro Viuo Vero et Omnipotenti**  
sit omnis laus et graz actio

nunc et semper.<sup>284</sup> Amen.

*Aprilis 4 Thursday + mane hor. 5½*

Δ: I made a prayer.

Δ: A voyce:—Quia ipem Deus Deus Deus noster cuius misericordia infinita.<sup>285</sup>

Δ: The fire, immediately did shote out of the stone into EK, as before. His tung thereuppon did quake in his mowth.

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<sup>284</sup> Deo.. semper: "To our God, living, true, and almighty, be all praise and thanksgiving, now and ever." -Ed.

<sup>285</sup> Quia ...infiniΔ: "Because God himself, God, our God, whose infinite mercy." -Ed.

EK: The Veate hangeth yet before.

Δ: Then, all being uncouered, thus he red.

27. Atra cas carmax pabámsed gero ado! macom vaxt gestes<sup>286</sup> !adúch carse áimages<sup>287</sup> dasca! panselogen dursca zureOch pamcasáh vsca huadrongúnda ma!ue ior. gascama af orthox VANCORHG aspe zebra vaacááh gandeuá arinmaphel vax oh saoh abra ichudeb gamphe vndáxa casmat lafet vncas laphet vanascor torx glust hahaha enséde gumab galseds.

28. Pacádpha palzé zuma carphab uzad capaden v'lsage<sup>288</sup> EXCOLPHAG-MARTBH iasmade! vOscn scm abnéda tobcoth<sup>289</sup> iamphala páhath Orcheth iesmog pasque Labaah agas lada vng lasco ied ampha leda pageh gemze axax Ozed caphzed campha voxal luthed gedan<sup>290</sup> famech<sup>291</sup> ártsnad gathad zuresch pascha to guma<sup>292</sup> hálphe dax vancron patel zurad

29. Canda lahad BObagen afna vorzed phade! NOBTDAMBTH gáscala oxad vanges<sup>293</sup> vodoth mured achna<sup>294</sup> adco! damath

---

286 lestes.

287 Amaies.

288 Vlsaie.

289 This name comprehendeth the number of all the fayries .who are diuels next to the state and condition of man etc.

290 ledan.

291 Famek.

292 luma.

293 Vanies.

294 Akna.

zesvamcul pacadáah zimles zoraston geh galze mazad pethe! cusma  
iaphes huráscah Orphade loscad mages<sup>295</sup> mat lúmfamge detche!<sup>296</sup> orze  
cámalah vndan padgze<sup>297</sup> páthmataph zumad !epháda oháãx v!schan<sup>298</sup>  
zemblob agne phamgah iudad capex Luzad vemech arse

30. Onda gams luzgaph vxan genzed<sup>299</sup> pádex CÓNGAMPHLGH<sup>300</sup> ascath  
gadpham zurdah zamge ghoghcha sapax taste! vn'sada phatheth  
zúncapha oxamáchad semteph ascte zuncas magzed dulm pamfra  
húsage axad exóradad casmet ámphigel adcath luza pathem nécotheth  
gesch<sup>301</sup> labba doh dóxa vascheth hoxan lamésde !ampha iodoch  
gonzah hamges<sup>302</sup> glutha Oxmogel<sup>303</sup> démapha vz'ed ascraph.

31. zudath chád gama<sup>304</sup> Omsage<sup>305</sup> OS hon gadsa gézes ORPHAM-  
ZAMNAHE<sup>306</sup> gedod asphed voxa gemgah lath gaphes

---

295 Maies.

296 Detkel.

297 Pagze. = iustitia a numine diuino sine labe. A ("Justice from divine power without defect." - Ed.)

298 Vlskan

299 lenzed.

300 Congamfilgh. = fide that reviveth mans brest, The holy ghoste. -A (Fide: "in faith." -Ed.)

301 lesk.

302 Hamies.

303 Oxmoiel.

304 Kadgama.

305 Omsaie.

306 Na.

zembloth chasca otphe dax marpha iQth~ soo1<sup>307</sup> separ marges<sup>308</sup> bosqui  
taxa cosneth gonse dadg voxma v'mage vnx gascheth hood admah  
too<sup>309</sup> ga zem-chá-na-phe am'-na-la ia pacheth nox-da a-mah

32. Gedox at SEM-GA-NA-DA-BAH ongagageda phache! loódath haxna gu-  
na-pá-ge-pha at se gedá oh oóda gehoph pachad enot adax loges  
famgah laxqui hasche vadol vÓms-a-na gax-ma-dephna-zad gel panca  
yam Sesquin oxa! genoph voódal u-má-da-bah

33. Asge lun zj~imi~. paxchádma enohol duran ORCHLÓDMAPHAG mages  
oschan lod bunda cap tuzan lorpha leuándah orxzed famzad ge-nós-o-  
dath<sup>310</sup> phasélma gesda chom-gasnaph-geth-nag gQth<sup>311</sup> ládmano  
Vmvar gezen vax gulzad margas luxt lapch iudath zomze van goth dah  
vorx guna ia ada Vox-há-ma-na

34. Arze galsam vnza vcha pase! noxda NobrOscom<sup>312</sup> gu-na-de-phogas  
dúnseph man-cax-mal-cás-mah ied-hah-mel-cár-na zemphe vncah  
lethoph both-ned-ga-phl-cas-mel ioth-hath-cha-sad ma-neded-ma-gon  
zuna gothe! pascheph nodax yam phath mata<sup>313</sup>

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307 Sol.

308 Manes.

309 Lo.

310 21, words hither.

311 0 long.

312 In great letters.

313 A Here are but 48 words: I dowt that there lacketh one.

A voyce: Orate. Δ: We prayed.

35. Aphath zunca voxmor can zadcbeth<sup>314</sup> napha. VORDOMPHANCHES ga-  
ucs-go-sa-del gurab leth agsnah orza max pace ieth cas lad fam  
pahOgama zon-chás-pha-ma zumblés-cha-phax var-gat-ma-gas-ter ne-  
bo-gat-ma-gan vn-gaphax-ma-la gegath laxqu goga lab naches<sup>315</sup>

Δ: Thereuppon the Vele was drawn, and the fire cam from EK his eyes  
again into the stone.

Δ: Deo opt. Max. omnis honor

laus et gloria.<sup>316</sup> Amen.

*Aprilis .5. Friday + a meridie hora 5½*

Δ: The Vele was taken away, without any speche used by me or EK. The boke  
and a!! the former furniture appeared very bright.

Δ: I made a prayer to god, begynning, Expectās expectaui Dommum<sup>317</sup> &c.

EK: I here the sownd of men playing very melodiously on Instruments and  
singing.

---

314 Zadketh.

315 Here seme to be to many by 3 or 4.

316 Deo. .gloriΔ: "To God all good, all honor, praise, and glory." -Ed.

317 Expectas expectaui Dominum: "I waited patiently for the Lord" (Psalm 40:1/ Vulgate 39:1). -  
Ed.

A Voyce:—Serue God and take hede of Nettels.<sup>318</sup> Δ: This was spoken to EK in respect of a great anger he was-in yesternight, by reason that one had done him inurie in speche at my table. Charles Sled.

EK: There appere a great many, a far of; as thowgh they appered beyond the top of a howse: and so semed far of behinde the stone: and they seme to haue no heds.

A Voyce:—A peculier people, and shalbe restored.<sup>319</sup>

Δ: After this voyce, the sayd hedles-people disapered. Then all appered fyre, and a clowd covered all: and in the top of the fyre in the chayre, appered three faces, and seemed to shute and close in one. The faces seemed, eche to turn rownd, and so to ioyne in one afterward.

A Voyce:—Prayse him in his glorie and worship him, in his truth.

Δ: The fire entred into EK.

A voyce:—Orate.<sup>320</sup> Δ: We prayed.

Δ: Then thus appeared,

36.gedothar argo fa adóphanah gamsech olneh várasah iusmach = begotten.

A voyce:—Interpret not, till your understanding be furnished.<sup>321</sup>

---

318 Take hede of Nettels.

319 Perhaps the Jues shall be restored. ~.l. Dee sees “headless” as a metaphor for the fact that the Jews have no central authority like the Pope. Dee’s meaning is most likely to be that the vision is a prophecy that the Jews will be readmitted into England where they had been expelled in 1290/91. They were, in fact, readmitted into England in 1655 after petitions from Menasseh Ben Israel. See David S. Katz, *Philo-Semitism and the Readmission of the Jews to England* (Oxford: Clarendon Press, 1982), chapter three for details. There is more on this in his most recent book, *The Jews in the History of England* (Oxford: Clarendon Press, 1994). According to Dr. Katz (private communication), “Dee had good reason to think this might happen in his lifetime.” -Ed.

320 Orate: “Pray.” -Ed.

321 Interpret not yet.



Vschna pháó! doa vah oho lazed la-zu-red ámma donax valesto acaph  
!ámphages ronox ganma iudreth loth adagma gonsaph godahga phareph  
iadsma zema ba ag-náph-ag-on zu-na-ha<sup>322</sup> at me io-náp-ha-cas zeda ox  
arni

37. Adgzelga<sup>323</sup> ohms vánaph osma vages otho!! dox an ga had<sup>324</sup> latqui  
dOnaphe zu gar. phamah<sup>325</sup> nordeph gasmat gasque gas!a gas NA  
gasmaphes gasmagel gasnúabe vamsech ábseche! gúlapha axnécho  
demsá pámbóchaph iehúsa gadaamah nosad iurés chy almse orsa vax  
marde zun éffa mochoéffa zuréheffa asga Lubeth bethlémcha máxiche  
iehúscóth iaphan órnada vamne od ghim-noh

38. Alphe<sup>326</sup> lamse gaphnedg<sup>327</sup> argaph zonze zumcoth O'mdopadáphaab<sup>328</sup>  
nulech<sup>329</sup> gaartha ancáphama so!démcah casdra vges lapha  
ludasphándo ga-hú-ba-noh ap-á-cha-na<sup>330</sup> iedeph zembloh zamgýsset  
chéuacha taquet tozOdma ierinth onaph uzad maspela gýman  
orphammagah iu-mes-ba-le-go archánphame. zamcheth zoach<sup>331</sup>

---

322 Zunah.

323 Ag-zel-ia.

324 Doxaniahad. one word.

325 Fáma = I will giue.

326 = ~ desire thee O god.

327 Gaphned.

328 This was put in and out a good while before EK could haue a perfect yew to rede it.

329 Nuleg.

330 = The slymie things made of dust.

331 Zoah. A Here seme to want S or 6 names.

39. Am'chama zeuoth luthámba ganeph iamda ox oho iephad made noxa voscaph bamgephes noschol apeth iale bod ga NA-zuma datques vorzad nu-mech<sup>332</sup> apheth nudach caseth iotha lax arseth armi ph ca tar barn a co<sup>333</sup> zamgeph gaseth vrnod arispa iex ban Setha. oh lagnaph dothoth brazed vamchach odoamaah zembles gunza naspolge gathme orsoth zurath vámeth\_anseh.<sup>334</sup>

40. Zahpe ledmacha ámphas nethoth alphax durab gethos aschéph nethoth iubad laxmah ionsa max dan do nasdoga mátastos<sup>335</sup> hateth vnchas amse Jacaph zemb!oágauh<sup>336</sup> ad-pha-ma-gel ludcha-dám-sa am-phl-ca-tot ar-no-pa-a a-da-pa--ge-moh no-dás-ma mac-hes-tép-ho-lon

41. Lumbor iemásch onzed gam-phi-dá-rah. gom-as-cha-pa zeba zun amph naho zucath uompllnanoháha! macha! !ozma dauangeth búches tauax orxod makes donchaph !uzath marpheth oz tanya don gáuah oschol !úmasa phedeph omsa nax do-ma-ge-re an-ge-no-phá-cha pha-cha-dó-na

42. óschala zamges onphá gemes phaches nolpha daxeth machésmacbob vastná!poh gemas nach !oscheph daphmech noth

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332 Nu-mech is two wordes.

333 One word.

334 These last two words are in one square.

335 The furious and perpetuall fire enclosed for the ponishment of them that are banished from the glory. One word of 7 syllables: 4 in the first part and 3 in the last.

336 Zembloagaf.

chaes zunech masbol *Lj<sup>337</sup>*, gasnaph malces gethcaph madena<sup>338</sup> oäh  
gemsab pa luseth iorbástamax elcaph rusam phanes domsath gel<sup>339</sup>  
pachadóra amáxchano lu-ma-ge-no ar-ma-cha-phá-me-lon adro micho  
natath iamesebáchola donádocha.

Δ: The fire went from EK his eyes to the stone agayn. Then EK his  
understanding was gone a!!so.

Δ: Deo sohi sit omnis laus honor

et gloria per infinita sæculor

sæcula.<sup>340</sup> Amen.

*Aprilis 6. Saterdag affore none hora 10½*

Δ: The fire shot into EK, as before was used: wherat he startled. All was  
uncovered, as the manner was. But EK had such a whirling and beating  
inwardly in his bed, that he could not use any Judgment to discern what  
appered, for half a quarter of an howre almost.

A Voyce:~~~~SVM.341

And agayn—a voyce:—Gahoachma : Sum quod sum,<sup>342</sup> EK expownded it.~

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337 Lu = from one.

338 Madna.

339 lel.

340 Deo. . . saeculΔ: "To God alone be all praise, honoi~ and glory, through endless ages upon  
ages." -Ed.

341 Sum: "I am." -Ed.

342 Sum quod sum: "I am that I am." -Ed.

43. Asmar gehOtha gabseph achándas vnáscor sátquama tátquataf hun gánses iij~xirnág ásquapa chath<sup>343</sup> anses dosam váthne gáhsador ansech godamah vonsepaléscob ádmacah lu zámpha oh adma zemb!odárma varmlga zuna thotob am-phi-cha-nó-sa ge-mi-cha-na-da-bab Va-dc-ma-do Va-se-la-pa-ge-do

44. A-mas-ca-ba-lo-no-cba a-nO-dah a-du-ra-dá-mah go-na-dcpha-ge-no v-na-cha-pes-ma-cho ge-mi-na-do-cha-pa-mi-ca vu-am-sa-pá-la-ge vocOrthmoth achepasmácapha em-ca-ni-dobab gedóah

45. Nostoah<sup>3~</sup> geuámna da oscha lus pa!pa! medna go-rum-ba-togeph a-cap-na-pá-da-pha Vol-se-ma go-no-gé-do-cha am-bu-sába-lob ge-mú-sa-cha va-mi-li-O-pha zum-ne-ga-da-phá-ge-pha iuréhoh

This last word was hid a prety while with a rym like a thin bladder affore it: and when it was perfectly seen then there appered a bluddy cross over it. It is a Word signifying what Christ did in bet.

46. Zém-no-da amni fa chebseth vsangrada bo-sa-dO-ma zú-macoh a-phi-na-bá-cha buzádbazu a-ma-cha-pa-do-mi-cha zu-ma-ne-pas-sO NA vuamanábadoth zum-ble-gam-pha zumbhe-cap-há-ma-cha<sup>345</sup>

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343 Locat.

344 Nostah = it was in the begynning.

345 A Here seme to lack S words.

EK: All is couered with darknes. Terrible flashes of fire appered and they semed to wreath and wrap, one abowt an other. In the fire ouer the chayre appered, the three heds which appeared before.

A Voyce:—Laua zuráah.<sup>346</sup>

Δ: After our prayers was a very heavenly noyce hard.

47. Zudneph arni ioh pan zedco lamga nahad lébale nochas arni cans IÓsmo iana olna dax zémblocha zedman púsatha vámo mah oxex párzu drána ánza pasel lúmah cóxech á-da-max gÓnboh aize dab lúsache<sup>347</sup> asneph gedma noxdrúma Vamcáphnapham ástichel rátrugem<sup>348</sup> abnath lonsas masqueth taulnar tadna gehodod gaphrámsana ascior drusáxpá

48. Amgédpha<sup>349</sup> lazad ampha ladmaáchel galdamichael Vn'za dédma Luz zácheph pllathob ganÓ vamah zúnasch zemblagen Ónman zuth catas max ordru iadse lamad caphlcha aschal luz. ampna zod-mi-na-da ex-cá-pha-nog sal-gém-pha-ne Om vrza lat quartphe lasque deth ürad ox-ma-na gam-ges

The 49th row followeth after 2 leaves: Arney vah nol, &c.

Δ: Now the boke was couered with a blew silk sindall<sup>350</sup> and uppon that blew covering appered letters of gold, conteyning these words,

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346 = Use humilitie in prayers to God, that is fervently pray. It signifieth, Pray into god. ~ 347pronownce as ch~ in chery.

348 ~ ratrugeem is one of the 7 words on the side of the Table first prescribed.

349I will begynne a new.

350 Note this covering to be made for the boke. = Æ Sindall: "sendal, a thin light silk." -Ed.

Amzes naghézes Hardeh<sup>351</sup>

EK: It signifieth, the universall name of him that created universally be prayed and extolled for euer.

Δ: Amen

A Clowde covered the boke.

A Voyce:—Mighty is thy Name (o lorde) for euer.

EK: It lightneth.

A Voyce:—The place is Holy: stur not sayd the three heds

Δ: Now appered to EK, some imperfection passed in the eleuenth row. And that we wer towght how to amend it: and so we did.

Δ: Then the firy light went from EK into the stone agayn: and his inspired perceyuerance and understanding was gone: as often before it used to be.

Δ: Gloriam laudemque nostri Creatoris, omnes Creaturæ. indesinenter resonent:<sup>352</sup> Amen.

Halleluiah Hallelujah Hallelujah

Amen.

*Aprilis 6. Saterdag after none.*

Δ: The Table, Chayre, boke and fyre appeared. And while I went into my oratorie<sup>353</sup> to pray, fire cam thrise out of the stone uppon EK, as he was at prayer, at my table in my study.

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351 Note this to be pronownced rowndly to gither.

352 Gloriam . . . resonent: "May all creatures continually resound the glory and praise of our Creator." -Ed.

353 Oratory: a small private chapel. -Ed.

EK hard a voyce out of the fyre, saying,

Why do the Children of men prolong the time of theyr perfect felicitie: or why are they dedicated to vanitie? Many things ar yet to come:

Notwithstanding, the Time must be shortned,

**I AM THAT I AM.**

A voyce: Veniet<sup>354</sup> Vox eius, Ut dicat fitijs hominum quæ ventura sunt.<sup>355</sup>

EK: here is a man, in white, come in, like Uniel, who cam first into the stone.

Δ: Benedictus qui venit in nomine Domini.<sup>356</sup>—Ur: Amen.

Ur:—I teache: EK sayd that he turned toward me.

Ur: What willt thou I shall answer thee, as concerning this work?

EK: He hath a ball of fire in his left hand and in his right hand a Triangle of fyre.



Δ: What is the most nedefull for us to lerne berm, that is my chief desire.

Uriel:—Fowre monthes, are yet to come: The fifth is the begynning of great miserie, to the heauens, to the earth and to all liuing Creatures.<sup>357</sup> Therefore must thou nedes attend upon the will of God:

Things must then be put in practise. A thing that knitteth up all must of

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354 The manuscript has an “a” (or A?) over the second “e” in “veniet.” -Ed.

355 Veniet . . . sunt: “His voice will come, that he may tell the sons of men what is coming” Sloane 3677 also has an “a” over the second “e” of “veniet.” With this proposed amendment the statement would start: “May his voice come. . .” -Ed.

356 Benedictus. . . Domini: “Blessed in he who comes in the name of the Lord.” -Ed.

357 A prophesy very dreadfull now at hand.

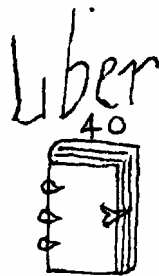
force conteyn many celestial! Vertues. Therefore, in these doings, must things be finished spedvly,<sup>358</sup> and with reuerence.

This, is the light, wherewith thou shalt be Kindled.<sup>359</sup>

This is it, that shall renew thee: yea agayn and agayn, and, seventy scuen tymes, agayn.


Then shall thy eyes be clered from the dymnes. Thou shalt perceyue these<sup>360</sup> things which haue not byn seen, No, not amongst the Sonnes of men.

This<sup>361</sup> other haue I browght, whereof I will, now, bestow the ~y entith part of the first part of seuentie seuen. The residue shall be fullfilled, in, and with thee: In. (I say.) and to gither. with thee. Behold (sayth the lord) I will breath uppon men, and they shall haue the spirit of Understanding.




In 40 dayes<sup>362</sup> must the boke of the Secrets, and key of this world be Written: euen as it is manifest to the one of you in sight, and to the other in faith. Therefore haue I browght it to the wyndow of thy senses, and dores of thy Imagination: to the ende he may see and performe the tyme of God his Abridgment.<sup>363</sup> That shalt. thou,<sup>364</sup> write down in his propre and sanctified distinctions.

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<sup>359</sup> Uriel held up now the triangle of fire  .

<sup>360</sup> Those.

<sup>361</sup> Uriel now holding up the Ball of fire in his left hand, sayd as is here written:  .

<sup>358</sup> Spedily & reuerently.

<sup>362</sup> If from the first day of writing we accownt than from good friday the reckoning doth begynne: and so ende this.

<sup>363</sup> The Abridgment of time.

<sup>364</sup> Speaking to A.



This other, (pointing to EK) shall haue it aliwayes before him, and shall daylie performe the office to him committed. Which if he do not, the Lord shall raze his name from the number of the blessed, and those that are annoynted with his blud.<sup>365</sup>

For, behold, what man, can speak, or talk with the spirit of God? No flesh is hable to stand, whan the voyce of his Thunder<sup>366</sup> **shall present the parte of the next leaf unto sight.**

You haue wauering myndes, and are drawn away with the World:

But brittle is the state therof: Small therefore are the Vanities of his Illusion.

Be of sownd faith. Beleue. Great is the reward of those that are faithfu!t. God Wit! not be dishonored, neyther will suffer them to receyue dishonor, that honor him in holiness.

Behold, Behold, Mark ô and Behold: Eache line hath stretched him self, euen to his ende:<sup>367</sup> and the Middst is glorious to the good, and dishonor to the wicked. Heuen and erth must decay: so, shall not the words of this Testimonie.

Δ: Ecce seruus et misellus homuncio Dci nostri, fiat mihi iuxta beneplacitum voluntatis suæ:<sup>368</sup> &c.

Δ: Uric! toke a little of the fire in his left hand and flung it at EK:

and it went in at his mowth.<sup>369</sup>

Ur: My message is done.

Δ: May I Note Ur, (meaning Uriel,) for your name who now deale with us?—  
Ur:—I am so.

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365 The danger thretned, if EK do not his dutie.

366 Note a terrible thing.

367 The ende of all.

368 Ecce...suae: "Behold this servant and wretched little man; let it be to me whatever is most pleasing to his will." -Ed.

369 Note, by the place here before what measure in proportion of powr and understanding this was, in respect of the white ball of fyre.

Δ: I pray you to give us advise what we are to doo in our affayres.

Ur: It is sayde.

Δ: He sayd to EK, Tell him, i haue told him, and seemed to smile.

Δ: Of Mistres Haward (Jentlewoman<sup>370</sup> of her Maiesties priuie chamber) I wold fayn know, wherefore we were not warned of her cornming? She hath caused us, now, for an howre or two, to intermit our exercise? Is it the Will of god, that for her great charitie used toward many, (as in procuring the Quenes Majesties Almes to many nedy persons) the lord entendeth to be mercifull to her? I meane at the pynche of these great miseries ensuing, now (by you) told of. And that by her~ I may do good seruice concerning the Quenes Maiesties Cumfort?

Ur:—Who is he, that opened thy mowth, or hath told thee of things to come? What thow hast sayd, is sayde. Mark the ende.<sup>371</sup>

It is a sufficient answer.

Ur:—Loke up.—Δ: He sayd so to EK: who loking up, saw the boke, the chayre and the Globe a part, abroad, out of the stone, and then, none rernayning in the stone to be seene: and it cam nearer & nearer to him, and it burned, as before.

Ur: So, set down, what thow seest. ~: The boke and writing was made very playne to him.

What thow seest, deliuer unto him. As it is his will, so be it unto thee:

Do thy duty, whereunto thow art moved, and it shalbe sufficient.

Farewell, for a time.

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<sup>370</sup> Jentlewoman: "noblewoman." -Ed.

<sup>371</sup> Mistres Francis Haward elected to taste of god his great mercy for her charitable hart, &c.

EK: Now is all couered with a white clowde, such an one as I saw not yet.

Δ: We put up the Stone: and the former boke and other furniture, appeared uppon the table hard by EK: and he was to write out as he saw: which he began to do, both in character and words: but it was to cumbersome to him: and therefore he wrote onely the words in latin lettres.

Δ: After he had written 28 lines there in that paper boke, the first word being Arney, and the last, being j~ suddenly all was taken away out of his sight: and so likewise his understanding of that he had written was quite gone. For, contynually as he wrote, he understode the language and sense thereof, as if it had byn english.

Δ: After he had finished that second page<sup>372</sup> of the first leafe, I then did copy it out as followeth.

493 373 77373

49-373 Arney<sup>374</sup> vah no! gadeth<sup>375</sup> adney ox va!s nath gemseh ah orza val  
gemáh, oh gedvá on zembáh nohhad vomfah o!den ampha nols  
admácha nonsah vamfas ornad, aiphol andax o'rzadah vos ansoh  
hanzah voh adma iohá notma goth vamsed adges onsep!e ondemax  
orzan, vnfa onmah vndabra gonsah gols nahad NA.

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372 Forte Row.

373 This was originally numbered 1, the next 2, and so on. These were each crossed out later and renumbered 49, 1, etc. See the note at the end of the 49th row. -Ed. A forte: Asney.

~ ladeth.

1. Oxar varmol pan sampas os al pans orney afldsll alsaph ollcha<sup>376</sup>  
 cosdám on-za-go-les natmátatp max, olnah von ganse pacath olnoh  
 vor nasquah loth adnay nonsah oxansah vals nodax vonqueth lan  
 sandquat ox arda'nh onzâbel ormach douquin astmax arpagels  
 ontipodah omvah nosch als mantquts, armad<sup>377</sup> notgals. Vantantquah

+

|                              |      |    |
|------------------------------|------|----|
| In <sup>378</sup> the tables | drux | 1  |
| expressed                    | na   | 2  |
| drux                         | ger  | 3  |
| na                           | pa   | 4  |
| ger                          | van  | 5  |
| pa                           | or   | 6  |
| van                          | pal  | 7  |
| or                           | med  | 8  |
| pal                          | gal  | 9  |
| med                          | ceph | 10 |
| gal <i>letters names,</i>    | yr   | 11 |
| ceph <i>used in sense</i>    | fam  | 12 |
| yr                           | ged  | 13 |
| fam                          | vn   | 14 |
| ged                          | mals | 15 |
| vn                           |      |    |
| mals                         |      |    |

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376 ~ dowl which is n and which is u.

377 A dowl whether "ar made" be two words or one.

378 The following notes are found on a separate sheet of paper: -Ed.

veh

|       |    |    |
|-------|----|----|
| graph | 16 | 15 |
| gisg  | 17 | 16 |
| +mals | 18 | 17 |
| don   | 19 | 18 |
| gon   | 20 | 19 |
| tal   | 21 | 20 |

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2  
f vad 7

2  
s vad 4



I finde diuerse dowts which I cannot order, to my contentment.<sup>379</sup>

1. How many of my ruled leaves, shall I tak for the writing of the first leafe?
2. How shall I make the distinctions of the last 9 lines of the first leafe answerable to all the former words: how is more then two hundred & some are of 3 hundred letters, & top 9 rows have but 49 letters.
3. how shall I do for the true orthographie, Seing g and C and p & c haue so diuerse sownds, & not aliwayes one: as g sometymes as gh & sometymes as J. And C sometymes is like K, sometymes is like S. p sometymes is like ph, & sometymes is p—& sometymes f.
4. The number of the words in the first leafe,—every row, is not all one; nor 49 allwayes.
5. of the 2nd Table, when is to be set down all the tables following, all the table will not agree to fill up ..all places & to set down the perfectly.

**2. Ondroh a!s vrh. panchah orn sandvah !oh andah no! pan, sedmah zugeh a!s ab-mi-cad-am-på-get ordomph, axah getho! vav axe! anthath gorsan vax parsah vort lanq an'damsah getheo!, vrchan navádah o'xembles armax !othar, vos antath, orsé vax alnoth, other ma!s o!nah gethom várdamach, a!!s;<sup>380</sup> Orgeth**

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379 In margin at top of page: "solgars." See TFR, p. 5, where "solgars" is prescribed as a cure. -Ed.

380 Δ Ω.

3. Or pasquali omzádah vorts, ange'nodah varsáua onch aldúmph, ánet  
ónsauh! galta oth aneth ax pa gesné ouád ax orneh al-dum-bá-ges vos-  
cómph aize ax, orzad andah gost astoh nadah vortes, astmah notesma  
goth nathad omza, geth altéth ox, degáth onda voxa gemnache adna  
dansa als alst
  
4. arсах. Orthath ols gast ardoh max vármah doth novámq lath, adnab  
gothan, ardri'noh astómagel arpáget asteth arde obzá, ols NA<sup>381</sup> gem-  
na-pa-la-ba-m'i-da orsat nahah Odmázen an'duiphel, ox ambrássah  
oxah géth nor vamfah genoh daqueth als astna, oh tatóh, alsah goth  
necor andeoh neo alda nah<sup>382</sup>
  
5. Vanlah oha demagens on sunfah, paphah olemneh, ózadcha lax ornah  
vor adme ox vastmah gu labazna, gamnácho astmah ochádo landrldah  
vons sah, lúgho iahat nabscham nohads vandispa rossámod androch  
alphoh, zúmbloh ásnah gonfageph aldeh lo dah vax orh asmo, gad au  
dansequa deo, dath vax nograh vor segbat Mon.
  
6. Arni olbah galpa lohánaha gáu-pu-ma-gén-sah ollo var se darsah goho  
ál-bu-mi-clá-má-ca-pá-loth ieho nad veslah vors ardno inmony asquam  
rath als vásmah génda loggahah astmu.<sup>383</sup>

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<sup>381</sup> This word is circled in the manuscript. —Ed.

<sup>382</sup> Here seme to be 50 names: and so, one to many.

<sup>383</sup> Here are but 38.

7. Arnah notah lax vart !uhoh désmaph, o! ca-pra-mi-na-cah<sup>384</sup> ox-and-an-vah gem-ne-lo-ri-pli-ton-pha ac-cam-plah-no-stapha or-max-a-da-ha-har or-zem-bli-zad-mah pan-che-fe-lo-ge-doh áschah ó!mah ledóh vaxma
  
8. Gans na cap lan seda ax nor vorza vo laspral onsa gem gemah noph gázo na von santfa nostradg anse! vnsa pah vort ve!sa or alda viax nor adroh semneh ols vandesqual olzah no!pax pahah lothor ax ru vansar gllmnaph gath ardot ardri axa noh gaga leth arde maxa.
  
9. Corsal mabah noplich alps arsod vord vanfax oriox nabat gemnepoh laphet lóda nat vombal nams ar geth alloah néphirt. lauda noxa voxtaf ardno ándroch labmageh ossu ál!mag!o ardot nalbar vanse dar-to vorts parsan yr vnrah vor gádeth leth orze nax vomreh ageipha, legar or nemb!a ar vah Su.<sup>385</sup>
  
10. Zanchcumáchaseph, ol-za-mi-nó-ah Vals-e-bú-ra-ah no-da-liga-flax or-sap-na-go dar-ság-na-pha nob-si-blith ar-mi-pyth ar-se-pÓ-lo-ni-tan-tons Jem-bú!-sa-mar le-bó-ge axpar or-ná-za ol-dax-ar-da-co-ah<sup>386</sup>

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384 Ce-.

385 48.

386 Here are 54.



11. Semno ah al-chi-do-a-cha-da Sd-p ag-in-o-dah a-da-hu-bámi-ca-noh  
dam pah gli as cha nor ox-om-pa-mi-na-pho lemp. na. gÓn sa pha ne co  
al pha as pa gé mo cal ~ tú ra ge<sup>387</sup>
  
12. Sen gal se quar rus fa glan súx taft ormaca ox i no dal ge brah flop tar  
na gel vom na ches pal ma cax, arsep as don sadg asc lan fan che dah  
nor vi car max coh zum bla zánpba ad geh do ca ba ah
  
13. Ar gem na ca pal fax, or~-nlido hab cas pigan alpuh gagah loth ral sá bra  
dan go sá pax vÓlsan qués tan ondapha opicab or zy lá pa a-chra-pa-  
má-les ad ma car pah oxaips on dá pa, gem na de vÓr guse
  
14. Lat gans sa par sat lastéah br adah nóxax ardéphis nónson andoh  
gv'mzi vor sab liho ad ni sa pa loth gaho lar va noxa oho lan sempah  
noxa Vriah sephah lúsaz odgálsax nottaph ax v'rnoc arpos arta zem  
zubah lothor gas lubah vom zá da phi car no
  
15. As-só-ta-phe on-dah vor ban sanphar pa loth agno jam nésroh am  
algórs vrrabah geuseh alde ox nah vors púrblox ámpbicab nóstrohh  
admag<sup>388</sup> or napsú asmo lon gamphi arbel nof ámphí

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387 50 words.

388 Admad.

on Saubloth aschi nur laffax las doxa pra gem a Sestrox amphi nax var sembbh<sup>389</sup>

16. Angése! oxcapácad onz adq ochádah ólzah vor nab orpogÓgraphel a! sa gem ua ca p<sup>1</sup> coh vl da pa pÓr sah naxor vonsa rons vrbanf lab dún zaph a!gadef loh gem vortaóh amph ahotha za vaxorza leph<sup>390</sup> oxor neoh ab va du-na-ca pi ca lodox ard nab.

17. lahod vox ar pi cah lot tar pi ges no! zim na plah ge ó gra pub ne go ab va lu gan zed am phl la doh zan veb a! nex oh a! pha ze goth gedoth axor van zebá al cá pa luma ges ard de oh ah<sup>391</sup>

18. Onchas lagod van Sebageh oxangam pah gos dab manzeh ocondab vardo! Sebagh o! madan NA oha! Sepaget, otoxen narvah lubatan ansem nofet au naba notob ax arсах mans Vstgam pahod pah ma! sednab gestons amphes a! manso gapalebâton arra nax vamfes amah dot agen naiphat ar zamne oh Sages

19. nax !erua nath Zembloh axpadabamab Sanzápas gunzanquah<sup>392</sup> ona var demneh gab lod vmnah doxa va! tarquat mans ol gem nageph au zanbat vx anzach a! pambóha naxtath o! nada yam nonsal aua na! gedot vorx alge !ah despa gu prominabâmlgab olpaz ord gamnat lem paz cath normadab on demq

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389 Sembeth.

390 Lefe.

391 Here seme to be 50.

392 Of the “n” and “u” of this word I dowl.

20. Laffah ie ogg dalsepb abrimanadg oldomph ledothnar ymnacbar onze  
yam sepno voxauaret ol zantqur amph nas Sages om nartal vor miscam  
bemcax lappad gesso drux caggol ass letnar vom<sup>393</sup> sausab or gamprida  
ornat vol asmd onza dub get hansa gorb bubra galsaropah nequax dap  
gemno ab pnidah noxd lumbam
21. al gethroz ax arian ob zempal guh arvox no demnat ar pambals flop  
nonsal geh axor pam vartop ab vbrah cardax lon songes au dumas ar  
nephaz lu gemne om Asda vorts srmrod val manqb nob Sam, naga  
vrbrast Lurvandax vpplod dam zurtax ba an avarn nar gemplicabnadah  
oxa
22. nooa Babna ampha dum nonsap vrs daluab marsasqual orma nabatb  
Sabaothal netma vol sempra iscb laue ondeb noh semblax or mansa  
macapal vngenel vorsepax vrsabada noxanguah vnda!ph asmob vxa na  
Gaspar vmpaxab Lapproh ladd nomva! vp setquam nol astma vors:  
vrдем gnasplat bef affafefafed noxtah Volls laydam ovs nac
23. cedah or manveb geh axax nolsp damva dor demgob apoxan  
Subliganaxnarod orchal vamnad vez gemlebox ar drulalpa ax yr samfah  
oladmax yr sappoh Luah yr pabmax !uro lam faxno dem vombres adusx  
or sembal on vamne oh lemne val se quap vii nap nastosm dab voz  
mazax !umato games on neda.<sup>394</sup>

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393 At vom was a + to note the end of a line: But both these mak but 49 names.

394 51 words.

24. vob gemse<sup>395</sup> ax pah losquan nof afma do! vamna vn samses oh set,  
quamsa o! danfa dot Santa o*fi* anma o! subracab Babalad vansag o!so  
pas gonred vorn checbust axaroh rugbo am nadom va! sequot ne texpa  
vors vrs a! pam vans na tomvama! ansipama!s notems anq~ arxe a!
25. pangef offd ne pamfah aliboh a noståfåges almesed vrmast geus vrmax  
au semblox satq quayntah luzez arne nob pamna sams bantes on  
vo!sax vors vnisapa monse! dah nax ah pah vomreb dotb danséqox  
anzazed onz anfa! nom vamreh volts yrnacápácapab noshan ya!t gelfay  
nor sentqbt onbanzar !untaf va! sentepax
26. ornisa nor Pampa!s anz a!pab nox noxa gendab von gamne dah vors ad  
na lepnazu acbe!dapb var honza guné a!saph na! vomsan vns alpd a  
dompb ar zemnip ans vrnacb vancef ban yanzem ob aba vons nabrah  
vb asmo drat vormez al pasquar no gems nab zem !asquitb apsantab
27. Vo! zans a!phi ne gansad ol pam ro dab vor vngef a deob nad vnsemel  
apodmacah vnsap val vndar ban cefna dux banse! yax nolpah volts  
quayntab gam vemneg oh asq a! panst ans vntab hunsansa Apnad ratq  
a sanst ne! odogamanázar. o!zab guh oh nab varsa vpangah neoh abo

28. Notgab ox yr auonsad vi datb nox lat ges orn va! sedcob letb arney vas  
ars gabep odámpha no! axar vox apracas no!ph admi adpá!sab noh vrb  
gednach vax varsab!ox vrdam page! admax br vamtage oxandah lamfó  
nor vorsah axpáa, ols nugapbar ádras vxár nostrí!gan ampacob vortes  
lesqua! exob.
29. Ses vab nÓmre ga! sables orzab, get les part, ox ar se de cólmacbu  
ardéb !ox gempba lar vamra gob naxa vors admab gebab, semfúge!  
adma geod alzeh orzam vancbet.<sup>396</sup> oxam prab geh orzad Va! nexo,  
yam selepb oxa, noba par gúmsah askepb nox adrob lestof ad moxa  
nonsúrrach
30. Vomcba! as pu gán san var, sem quab lab set gedob argli oranza vor  
zina sedcátab zuréhob admicb, ors arsab varsab, oliba vortes !únsanfab,  
adnab vor semquax, 'vorsan !ap varsab gebdab voxiar geob, gemfei ad  
gvns. aldab gor van!ab, gebudan vor sabietb, gedve! ax ors, mancb var  
sembiob.<sup>397</sup>
31. Ar dam fa gé do bab Luxb arcan Mans !ubrab vor semblas adna gor  
partat, nor vliso ádcbu apri sed ampb!e nox arua geto!. Vor sambia getb,  
arse pax vor sab. geib abo getbmab or gemfa nab prax cbi!ad ascbam  
na prab oxáb var setqua !exob vor sámb!eb zubrah.

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<sup>396</sup> Vanket.

<sup>397</sup> 48.

32. Lax or setquáb vab !ox rémab No! sadma vort, famfa be gem nab or sepab vartef a geb Oba ion gaza Onsa ges adruX: vombaizab ab vaxta!. nob sedo !am, vom tantas oxárxab Mecbó! va zebn getb adna vax, ormacba !orni adrab, Gens arnab vor, Arsad odlscob a!idab nepbo.

33. Hastan bab ges !ob ru mal; vrabro den varsah, Mab roX idah ru gebna dempbe, ors amvi ar, Genbá, óxad va ges !atb vriop:

nal pas vi me rÓ to ád-na-vab ged anse !ab verbrod vn ge!pa, !ux árd do ab vast vor Ge-ma-fá-noh

34. Am!es ondanpba<sup>398</sup> noxt vrabad ge! núbrod Arb a cba !o pe go b~ pa ra zem cbe par ma !a Na bu-rá dob gem !a pa or-z!n fax no! ad micápar vÓ si pi cá la ton andrab vox ardno, get na ca p!ob gái-z!n

35. O'r ge mab iuza cá poh nox trab vloxab nebo bu ge o ml lab cox cbá dab or na bú da vo! sa pah: No bro cb, a! pa cbldompb nab !a grux la vx ar gá fam gel ne do ga lab vo sa pab

36. Gu la gé dop ax ix ox a max !un fá gem pab orsa dev'!mab Ge pa cba vor sí ma cob aldutb gempfΔ: Nox ga! max ar bú gaf gii no rob va gen lá car du zum ox am' p!i zam zu latmab ge gé ma obabab

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398 Corrected from "ondanfaha." -Ed.

37. Ga lá pa drux vax ma geb iá geb or ché plon gan zéd ab Vox ár vox  
ge!et ar gabad, gan pa gan doruminaplab vor zinacb cû pa chef ardrab  
ox ox po! sa gal max nab gutb ardéth on zupra crÓ cro gab var sa ma  
nal

38. Ar sa bá choas nob a! geb oh, ax ár pa ga! o!za déh or za zú max exoh  
eb, or cab pa! donzabá onza zetbas:

nor sap se pah onzap a paimab a!dob vob nablebah gemnápam os  
malsaor naob zar bu !agém pab ne-ó ha brab

39. Ta! gep ar sep nab dob, vors a!sa dob necob am ar getb na ges a!pran  
odox ma!sapnab, gobor abob gadmab ol dáneph a!udar dón-za-gab ó!  
sa-gab nebtbub or sapnar balgonpb nep gem!oh, ax amna<sup>399</sup> duth acbár  
laspá, vobá, náxvolb gas vergo! ah pratnom geá<sup>400</sup> nostúampb

40. Va'n sa pal sab gÓn so gon gé !a bu rá dob tato !ang, ge me fe ran on  
da pans ge !a brah: or pa gé ma! on san' fang~ o!c ma cba lan Von sé  
gor a prl cas nor vá ge! pm bra cau cobada!.

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399 The copy had "ouhna." I could not conjecture.

400 lea.

adros,a,clodfac,dogépnah,lapcah,mocdácóde,famón,tualc,dom,  
vrásnageph,amphidon,gánsel,vax,órehamah,vórsafansa,uca  
damífaga,nábulax,orsageh,nam'vah,ocar,lunsangel,carpacoa.  
lunsemneph,odárnachoh,zembloho,blícandongalsorxvlága,  
fómnaph,apánsageh,lonsúgalan,grast,vblánsó,arnox,vonsáo  
taltémaphrech,órmachadágenox,vrstámvah,nadvareh,ons,arg  
zucánzu,napliorah,norge,hahanaha,vsplah,gradúnvah,navio,  
arsah,vónrogen,dahvalah,orzap,clcarse,a,porsal,qástava,  
ganfúmarabómonah,gástages,órdolph,naqas,orgemvah,noxad.

Δ: And this is the late ende of the second page of the first leafe of this excellent boke. The other leaves are written, apart, in an other boke<sup>401</sup> as may appere. But with these 9 rowes and the former 41, doth arise the some of 50: which is one more then 49: Therefore I am not onely of this but of diuerse other imperfections yet remayning in this page, to ax the solution and reformation.

Δ: Whan I had told this my dowte to EK, he answered me that the first row of these last .50. before set downe, was the last of the first page of this first leafe: and true it is that in the first page were first sett down 48 rows, of which eight and fortith row begynneth with this word Amgédpha &c And therfore the next row following, (begynning with Arney vah nol gadeth &c) is the nyne and fortyth row of the first page and so the last row of that page: And therby aliso the second page of the first leaf hath these 49 rowes here noted: And so is one dowte taken away: The other is of the numbers of words in some of the 49 rows of this second page.

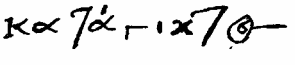
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<sup>401</sup>An other boke: British Library, Sloane manuscript 3189 contains the bulk of the angelic book.  
-Ed.



*Aprilis 10. hor. 9.*

Z~: As we wer talking of the Macedonian (the grecian), who yesterday cam with Mr. Sanford his letters, there appeared in the corner of my study a blak shadow: and I did charge that shaddow to declare who he was: There cam a voyce and sayd that it was the Macedonian: and abowt his hat was written in great letters this word,

, which EK wrote out and it signifieth maculo-  
sus,<sup>402</sup> or condemnatus<sup>403</sup> &c. and the Voyce sayd, that word was  
sufficient

adding Est,<sup>404</sup>  
~: God be thanked and prayed;

|   |
|---|
| To me deliuered by Mr.<br>Edward Kelly<br>1583. Martij 22<br>Friday |
| Mr. Husy cam with<br>him from blokley <sup>405</sup> OS             |

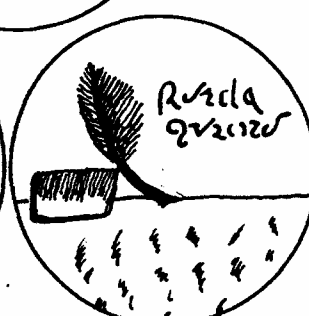
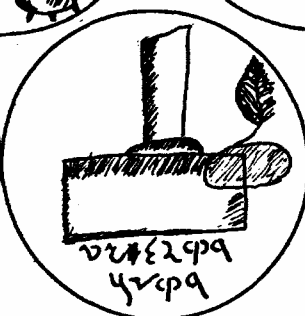
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<sup>402</sup> Polluted. -Ed.

<sup>403</sup> In marg.: firmuG ("strong"). condemnatus: "condemned." -Ed.

<sup>404</sup> Est: "He is." -Ed.

<sup>405</sup> This note is on the reverse side of the following diagram. -Ed.






Tabula locorum rerum et Thesaurorum absconditorum Menaboni, mci Gordanili, militis, et Danaorum Principis, expulsi, multorumque aliorum clarissimorum (Britanie meridionali parte) virorum, contra eiusdem inhabitatores militantium: quam, hlc, familiarissimorum consensu, aliquando ad nostratium rediuntium commoditatem et auxilium abscondere et sepelire decreui: qua quidem intellecta, facile possunt ad lucem abscondita efferre.<sup>408</sup>

And the Notes of the ten places, here by, affixed: are thus to be red orderly:

|  |   |                                 |
|--|---|---------------------------------|
| 1 Gilds cros hic o<br>mer id io onali ot<br>on | 2 blankis <sup>409</sup> Suters<br>croces |                                 |
| 3 Marsars got cros                             | 4 Huteos cros                             | 5 Fleds grenul                  |
| 6 Mons Mene                                    | 7 Mountegles<br>amid                      | 8 Lan sapant                    |
| 9 Corts nelds                                  |   | 10<br>Mnrr <sup>410</sup> Merse |

<sup>408</sup> Note J. Dee. The last being of the Danes here, was about the year 1040. (Tabula effere: "The table of places of things and hidden treasures of Menabon, my Gordanil, soldier and banished prince of the Danes, and of many other famous men in the southern part of Britain and of native soldiers who fought against the same. With the agreement of closest friends I decided to hide this away and bury it for the convenience and help of our countrymen who may return at some time. By this when understood, they can easily bring the hidden to light." -Ed.)

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<sup>409</sup> Of this  "k" I dowl yet.

<sup>410</sup> ~ forte Marr.

*Aprilis 15. Monday*

Δ: As EK was writing the eighteenth leaf which was of the spirites of the earth, (in the after none abowt 4½ of the klok) he red a parcell therof, playnely & alowde to him self, and thereuppon suddenly at his syde appeared three or fowre spirituall creatures like laboring men, having spades in theyr hands & theyr heares hangyng abowt theyr cares, and hastily asked EK what he wold have, & wherfor he called them. He answered that he called them not. & they replyed, & sayed that he called them: Then I began to say, they lyed: for his intent was not to call them, but onely to read and repeat that which he had written: and that euery man who readeth a prayer to perceyue the sense thereof, prayeth not. No more, did he call them. And I bad them be packing out of the place: and thereuppon remoued from my desk (where I was ruling of paper for his writing) to the grene chayre which was by my Chymney: and presently he cryed out and sayd they had nipped him and broken his left arme by the wrest: and he shewed the bare arme and there appered both on the upper syde and lower side imprinted depe-in, two circles as broad as grotes<sup>411</sup> thus:



very red: And I seeing that, sowght for a stik, and in the meane while, they assalted him, and he rose, and cryed to me (saying) they come flying on me, they come; and he put the stole, which he sat on, betwene him and them. But still they cam gaping, or gyrning<sup>412</sup> at him. Then I axed him where they were: and he poynted to the place: and then I toke the stik and cam to the place, and in the name of Jesus commaunded

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411 Grotes: silver fourpence pieces used from the <sup>14</sup>th to the 17th century. -Ed.

412 Gyrning: "snarling." -Ed.

those Baggagis to avoyde and smitt a cross stroke at them: and presently they avoyded.<sup>413</sup>

All thanks be to the onely one Almighty, and everlasting God Whose name be prayesd now & ever. Amen.

*Aprilis 18414. Thursday morning .hor. 8. Circiter*

Δ: As EK cam to write-out the Tables according as he was wont: and to haue the letters appearing in the ayre hard by him, he saw nothing but a blak clowde seven-cornered. And after I had put the stone agayne into the frame,<sup>415</sup> and thereuppon did make long and oft request, for answer hauing, There appered nothing, neyther was anything seen in the stone. Then I fell to prayer agayn, and at length, there appeared written uppon, or yssuing out of the clowde, this sentence.

He promised. be not carful: Δ: Note here are just 21 letters.<sup>416</sup>

EK: The letters semed to stand at fingers endes, (being 21): and so euery finger had a letter on it: and the fingers semed to be placed at the Corners of the Heptagonall clowde: and as sone as the sentence was red the fingers which seemed to issue out of the Heptagonum, did shrink in agayn and disapere.

Δ: All laude honor and thanksgiving, be to the highest, our most louing mercifull and almighty God, now and euer. Amen.

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413 Avoyded: "departed." -Ed.

414 Note. Now 30 Tables being written since good friday: and days onely 21 passed since good friday.

415 The stone out of the frame.

416 A as who shold say, cni-o~ cilia, ipe dixit: nr Deus. -A. (Autos. ..Dens: "he said himself, 'our God.'" -Ed.)

*Thursday. Aprilis 18. after dynner*

Δ: We being desirous to know the cause of this stay making, in the Tables shewing as before was accustomed; and now (24 leaves being written,) a dark clowde to hang in the place of a glorious boke, did greatly disquiet our myndes, and browght us in feare of some offence lately committed, by any one, or both of us, whereby the Indignation of the lord might be kingled against us. Hereuppon we prayed severally; and at length, (no alteration, or better Cumfert hapening to us,) I prayed in the hearing of EK, (by my desk, on my knees) in great agony of mynde; and Behold, there appeared one standing uppon, or rather somewhat behynde the Heptagonall clowde who sayd,

I am sent, to understand the cause of your greif, and to answer your dowtes.

Δ: I, then, declared my mynde breifly, according to the effect of my prayer. Whereunto he answered at large, reproving my appointing of god a tyme or to abridge the tyme spoken of: and among his manifold grave speeches he had these words,

Prepare all things,<sup>417</sup> For tyme is at hand.  
His Justice is great and his arme stronge.

How darest thou dowt or dreame, saying: Lo, God, this may be done in shorter time &c. But such is flesh.

Be rocks in faith.  
It is not the manner of us, good Angels,<sup>418</sup> to be trubbled so oft.

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<sup>417</sup> Prepare all things.

<sup>418</sup> Good Angels.



At the time appointed, thou shalt practise: While sorrow shall be measured, thou shalt bynde up thy fardell.<sup>419</sup> Great is the light of Gods sinceritie. Appoint God no tyme. Fullfill that which is commaunded. God maketh clere whan it pleaseth him. Be you constant and avoyde Temptations: For True it is, that is sayde: And lastly I say,

It shall be performed.

What is it now thou woldest desyre to be made playner?

Δ: Still he proceded uppon my answers: and at length he sayd,

Neyther is the time of mans Justification known untv! he hath byn tried.<sup>420</sup>

You are chosen by God his mercy to an ende<sup>421</sup> and purpose: Which ende shall be made manifest by the first begvning in knowledg in these Mysteries.

God shall make clere whan it pleaseth him: & open all the secrets of wisdom when he unlocketh. Therefore Seke not to know the mysteries of this boke. tll the very howre<sup>422</sup> that he sbal! call thee. For then shall his powre be so full amongst you, that the flesh shall not be perceyued, in respect of his great glory.

But was there euer any, that tasted of gods mercies so assuredly, that wanted due reverence?<sup>423</sup> Can you bow to Nature, and will not honor the workman? Is it not sayd, that this place is holy? What are the works of holmes? I do aduertise you: for, God will be honored. Neyther will he be wrasted.. in any thing he speaketh. Think not, that you could

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419 Fardel: "pack." -Ed

420 Tyme of Justification known than.

421 The ende of our election.

422 Tyll the very howre.

423 Want of due reuerence using in our actions is reproved.



speake or talk with me, unleast I did greatly abase my self, in taking uppon me so unlikely a thing in forme. as to my self. &c.<sup>424</sup> But he doth this not for your causes, not for your deserts, but for the Glorie of his owne name.

One is not to be lightened, but all. And, which all? The two fethered fowle together with the Capitayn.

Ask What thou wilt: for, untill the 40 daves<sup>425</sup> be ended, shalt thou haue no one more shew of us.

Δ: Whether shall we give Cownsayle, or consent to the Captavne<sup>426</sup> to go down into his Cuntry, as, presently he entendeth.

Ur:—As he listeth. Δ: EK sayd that this was Uriel who now had appered and answered all this.

Ur:—I will ask thee one question. Haue we any voyce or no?

Δ: I do think you haue no organs or instruments apt for voyce: but are mere spirituall and nothing corporall: but that you haue the powre and property from god to insinuate your message or meaning to eare or eye, in such sort as mans Imagination shall be, that both they here and see you sensibly.

Ur:—We haue no voyce but a full noyce that filleth euery place:<sup>427</sup> which whan you ones taste of, Distance shall make no separation. Let there one come that may better answer: not in respect of thy self but one, more nerer to thy estate.<sup>428</sup>—Do thy Duty.

Δ: He sayd this, to one who cam in, and he departed him self.

Δ: This new come Creature sayd, Wold you haue any thing with me, li?429

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424 Angels abase themselues, to pleasure man by theyr instructions, when they tak uppon them, or use any sensible evidence of themselves or voyces, &c.

425 40 dayes.

426 A.G. -A. (Adrian Gilbert. -Ed.)

427 Vox angelorum.

428 Uriel putteth one into his place.

Δ: Who art thou: Art thou one that loveth and honoreth our Creator?

li: Will you see my hart?—EK: He openeth his body and sheweth his hart: and thereon appeared written ~

Δ: He seemed to be a very merry Creature, and skipped here and there, his apparel was like as of a vice in a play: and so was his gesture<sup>430</sup> and his scoffing, as the outward shew thereof was to be vulgarly<sup>431</sup> demed:

but I did carefully ponder the pith of the words which he spake: and so forbore to write very much which he spake at the beginning by reason EK did so much mislike him, and in a manner took him to he~an Illuder.

Δ: As you are appointed to answer us by the Messenger of God, so answer us, (who desire pure and playne verity,) as may be correspondent to his Credit that assigned you, and to the honor of God who Created us.

11:—My answer is Threefold:<sup>432</sup>—I answer by gesture, by my apparayle, & will answer thee by my wordes.

Δ: Do you know where the Arabik booke<sup>433</sup> is that I had: which was written in tables and numbers?<sup>434</sup>

11:—It is in Scotland:—A minister hath it; it is nothing worth. The booke conteyneth fals and illuding Witchcrafts. All lawde honor and prayse be to the One and euerlasting God: for euer and euer.<sup>435</sup>

Δ: The Lord Threasoror,<sup>436</sup> hath he, any bookes belonging to Soyga? 11:—He hath none: but certayn Introductions to all artes.

Δ: But it was reported to me by this Skryer<sup>437</sup> that he had: certain

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430 Gesture: "general behavior." -Ed.

431 Vulgarly: "commonly." -Ed.

432 Note, Threfold answer.

433 Liber Arabicus. -A. ("Arabic book." -Ed.)

434 This probably does not refer to the book Soyga. -Ed.

435 EK he Kneleth down.

436 Lord Treasurer: William Cecil, Lord Burghley. -Ed.

437 Note.

peculier boke perteyning to SoygΔ: otherwise named ysoga, and Agyos, literis transpositis.<sup>438</sup>

Il:—Soyga signifieth not Agyos. Soyga alca miketh.

Δ: What signifieth those wordes? The true measure of the Will of God in iudgment which is by Wisdome.

Δ: What language is that, I pray you? Il:—A language towght in Paradise.<sup>439</sup>

Δ: To whome? 11:—By infusion, to Adam. Δ: To whome did Adam use it? 11:—Unto Chevah.<sup>440</sup> Δ: Did his posteritie use the same?

11:—Yea. untill the Ayrie Towre<sup>441</sup> was destroyed.

Δ: Be there any letters of that language yet extant among us mortal! men?

Il~ that there be. Δ: Where are they? Il:—ô, syr, I shall make you in loue with your Masterships boke.

Δ: Did Adam write any thing in that language? 11:—That is no question.

Δ: Belike than, they were deliuered from one to an other by tradition or els Enoch<sup>442</sup> his boke, or prophesie, doth, or may seme, to be written in the same language: bycause mention is made of it in the new Testament in Jude his Epistle where he bath, Prophetauit autem de his Septimus ab Adam, Enoch, dicens, Ecce venit Dominus in sanctis mulibus suis, facere iudicium contra omnes, et arguere omnes impios, de omnibus operibus impietatis eorum, quibus impiè egerunt, et de omnibus duris, quæ locuti sunt contra Deum peccatores impij &c.<sup>443</sup>

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438 In Sloane 3677, Ashmole notes: "1674 The Duke of Lauderdale hath a folio MS which was Dr. Dees with these words in the first page, Aldaraia sive Soyga vocor." Literis transpositis: "by transposing the letters." -Ed.

439 The language towght in Paradise.

440 Eve. -Ed.

441 The Tower of Babel. See Genesis 11. -Ed.

442 Enoch.

11:—I must distinguish with you. Before the flud, the spirit of God was not utterly obscured in man. Theyr memories were greater, theyr understanding more clere, and theyr traditions, most, unsearchable.<sup>444</sup> Nothing remayned of Enoch but (and if it pleas your mastership) mowght haue byn carryed in a cart. I can not bring you the brass, but I can shew you the bokes. Slepe ~ dayes, and you shall fynde them, under your pillow whan you do rise.

Δ: As concerning Esdras bokes,<sup>446</sup> which are missing, what say you?

II: The prophets of the Jues<sup>447</sup> haue them. Δ: But we can hardely trust any thing in the Jues hands, concerning the pure veritie: They are a stiff necked people and dispersed all the world ouer.

11:—I will shew you a trik. Δ: He lifted up his fote, and shewed the sole of his shoo: and there appeared the picture of a man, who seemed to haue a skorf or fowle skynne on his face: which one toke of: and then there appered on his forhed these two figures, 88.448

I will shew you more then that, to: and will speak to a man shortly, that shall bring Water to wash euery mans face.

Δ: What mean you, by euery man? Shall all men, be made deane?

11:—There is a difference in washing of faces.

EK: This creature seemeth to be a Woman<sup>449</sup> by his face: his appar

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443 Jude 14—15: "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgement upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." This is quoted from 1 Enoch 1:9. See James H. Charlesworth, ed., *The Old Testament Pseudepigrapha*, vol. 1 (New York: Doubleday, 1983), pp. 12—13. -Ed.

444 Note: excellent Memories, for Traditions contynuing and preseruing.

445 A forte: i~. Note, 2~ dayes more do make iust the 40 dayes, before notified.

446 Esdras bokes. -A. See II Esdras 14.37ff. -Ed.

447 The Jues.

448 A this might seme to signifie the calling home of the Jues, A°. 1588 to come.

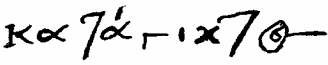
ell semeth to be like a Vice<sup>450</sup> in a play.

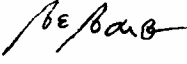
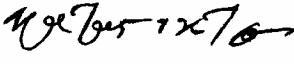
EK: Ar you not a Kinsman to Syngolla?

Il: I syr, and so are you a kinsman to Synfulla.

Δ: A man may finde corn in chaf.

Il:—So may you (perchaunce) finde me an honest man in my ragged clothes.

Δ: This other day, whan I was in dowl of the Grecian (the Macedonian) whether he had any good and profownd lerning or no, he was represented spiritually, and abowt his hat in great letters was written this greke word  : I pray you what doth it

signifie? I axed the grecian and he sayd,  Il: Loke in your boke. Δ: I toke the common lexicon: and he sayd: No Not that: Then I axed if I shold take phauorinus his lexicon:<sup>451</sup> and he answered, Nor that. And I axed which then: and he sayd your boke covered with a white parchment: and I axed, that of Munsteris of Latine greke and hebrue? And he sayd, yea: and there you shall finde that Maculosus hath onely that one word  longing to it. I loked & so fownd it: which satisfyed me very well.

Δ: I pray you what say you of Gariladrah;<sup>452</sup> do you know him? Who long sins<sup>453</sup> did deale with me?

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<sup>449</sup> Note, El semed to be woman.

<sup>450</sup> Vice: "a character playing one of the vices in a morality play; jester." -Ed.

<sup>451</sup> Varinus Phavorinus, *Lexicon græcum* (Rome, 1523). -Ed.

<sup>452</sup> Gariladrah.

<sup>453</sup> Since. -Ed.

11:—Yf he were lesser then I, I durst speak to him: But bycause he is greater then I, I am not to speak to him. All under, and nothing above me, I deale.

Loke in your Tables and there you shall finde an other name of his.

Δ: I remember no such thing. 11:—Consider who hath set me here.<sup>454</sup> Yf the Truth thou hast allready, be of a greater then my self, then is it sufficient. Δ: What day was that name given me?

11:—Immediately, sir, after your<sup>455</sup> Worships last coming.

Δ: That was Raphael: And I remember that Gariladrah sayd that he must leave me and his better, (Raphael) shuld be my instructoi and that then the same Raphael was in my hed then. &c.

Δ: Sing a song to his prayse, who created us.

11: I will sing a short song.

Your doings are of GOD: your calling great:

Go down and seke the Threasor,<sup>456</sup> and you shall obteyn

it.

Take no care: for, this Boke shall be done in 40 dayes.<sup>457</sup> Begyn to practise in August.<sup>458</sup> Serue god before.

You shall know all thing, ictu oculi.<sup>459</sup> And so, prayse, glory, and eternal! singing with incessant humilitie be unto thee, Creator that hath framed, made and Created all things, for euer and euer, Now say you (yf you will).

Amen. Δ: Amen Amen Amen.

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454 That was Uriel. Vide pag. precedent. -A. ("See the previous page." -Ed.)

455 He pointed to EK.

456 Thesaurus absconditus. -A. ("Hidden treasure." -Ed.)

457 40 dayes.

458 August.

459 Knowledge to be infused Ictu Oculi. -A. (Ictu Oculi: "with a stroke(or ray) of the eye." -Ed.)

11: After the ende of 40 dayes, go down for the Threasure.<sup>460</sup> Whan those 40 dayes are done,<sup>461</sup> than this booke shall be finished. The rest of the time untill August,<sup>462</sup> is for rest, labour and prayer.

Δ: What labor? 11:—In digging up of those Treasures.

Δ: Must we nedes dig for them? 11:—Otherwise, yf thou wilt.

Δ: How, I pray you? For to dig without licence<sup>463</sup> of the Prince, is dangerous by reason of the lawes: and to ax licence, is half an odious sute.

11:—Yf thou haue a parcel or part out of euery place of the erth, in any small quantitie, thou mayst work by the Creatures, whose powre it is to work in such causes: which will bring it (neuer trust me) before you can tell twenty.<sup>464</sup>

Δ: He meaneth, Neuer trust him, if it be not so, as he hath sayd. 11:—No, neuer trust me, if it be not so:

Δ: You mean those ten places, marked in the Table, which, last day, I decyphred.<sup>465</sup>

11:—I mary,<sup>466</sup> now you hit it. Yea sir, and your chest also,<sup>467</sup> it wold do no hurt. Give me one: and I will make 40: and give you twenty and take twenty to my self: and whan you haue it, I pray you let me haue some little portion for my wife and children.

Δ: As concerning that Chest, I pray you how cam the Macedonian, or Mr Sanford to know of it, so particularly, as he did?

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460 Thesaurus abs.

461 40.

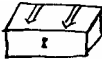
462 Note: till August.

463 Licence, licence: "legal permission." -Ed.

464 Without digging.

465 Ten places.

466 Mary: a mild oath. -Ed.

467 The chest. 

11:—Husey told of it, openly, at the bord at braynford<sup>468</sup> in the hearing of diuerse. The Grecian will seke him oute. The Greke in grecia perhaps can finde out Threasure, but not in Anglia.<sup>469</sup> The Greke hath a Threasure in his hed, that will enriche him to be a fole. I was yesterday at London, I met with a blak dyer. He had a cupple of rings, that wold giue better instructions. Your Chymney h~ will speak agavnst you anon:<sup>470</sup> yet I am no brik layer.<sup>471</sup> I must be gone.

Δ: God, for his infinite mercyes be allwayes praysed, glorified, and extolled of a!! his Creatures. Amen.

He advised EK to communicate to me the boke, and the powder, and so all the rest of the roll,<sup>472</sup> which was there fownd: saying, True frends use not to hide any thing eche from other.

Δ: An old proverb it is. Amicorum omnia comunia.

Unde, Deo soli omnis exhibeatur

Laus honor et gloria.<sup>473</sup>

Amen.

**Note: There followeth Quinti Libri Mysteriorum Appendix.<sup>474</sup>**

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468 Braynford: "Brentford." -Ed.

469 GreciΔ: "Greece"; Anglia: "England." -Ed.

470 Anon: "soon." -Ed.

471 A True it is, I had hidden there, in a capcase the recordes of my doings with Saule & other &c.

472 The boke, The powder, the rest of the roll. -A. This is the so-called *Book of Saint Dunstan*. -Ed.

473 Amicorum ...gloriΔ: "Everything is shared between friends; therefore, to God alone are offered all praise, honor, and glory." -Ed.

474 Quinti Libri Mysteriorum Appendix: "Appendix to the Fifth Book of the Mysteries." -Ed.